

but in labour and in toil working night and day, lest we should be burthensome to any of you.

9 Not as if we had not authority; but that we might give ourselves a pattern to you to imitate us.

10 For also when we were with you, we declared this you: that if any man will not work, neither let him eat.

11 For we have heard that there are some among you who walk disorderly, working not at all, but curiously meddling.

12 Now we charge them that are such, and beseech them by the Lord Jesus Christ, that working with silence, they would eat their own bread.

^a Gal. vi. 9.

VER. 10. *Not work.* But prying with curiosity into other men's actions. He that is idle, saith S. Chrys., will be given to curiosity. Wi.—The apostles, like our Lord, were fond of introducing popular sayings or axioms.

VER. 14. Here the apostle teaches that our pastors must be obeyed, and not only secular princes; and with respect to such as will not be obedient to their spiritual governors, the apostle (as S. Austin affirmeth) ordains that they be corrected by admonition, by degradation, or excommunication. Cont. Donat. post Collat. c. 4, 20, et l. de Correp. et Grat. c. 3.

VER. 15. *Do not esteem him as an enemy.* He is your brother; compassionate his weakness; he is a sick member of the same body of which you are one of the members; the greater his infirmity, the greater should be your charity and anxiety for his cure. The greater excommunication separated the delinquent from the communion of the Church, making him in our regard as a heathen or a publican. But

13 ^a But you, brethren, be not weary in well-doing.

14 And if any man obey not our word by *this* epistle, note that man, and do not keep company with him, that he may be ashamed:

15 Yet do not esteem him as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself, give you everlasting peace in every place. The Lord be with you all.

17 The salutation of Paul with my own hand: which is the sign in every epistle: so I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

he is not here speaking of this kind, for he allows the faithful to speak to him for his spiritual advantage. Calmet.

VER. 17. *The salutation of, &c.* The apostle gives them this caution, for fear the faithful might be deceived by fictitious letters. For they had already received one of this kind, which had terrified them, by foretelling that the day of judgment was at hand. This deception he is here anxious to remove, signing the present communication with his own hand, and sealing it with his own seal. For although the rest of the Epistle had been written by another, these words to the end were written by himself. Estius.—All the civilities of this great doctor of grace terminate in wishing it to his friends. This is his genuine character, because it is the love and continual effusion of his heart. V.—*Amen.* This the congregation added after the Epistle had been read, and from this circumstance alone has it found a place here. Polus Synopsis Criticorum, p. 1003, vol. 4

THE

FIRST EPISTLE OF S. PAUL, THE APOSTLE.

TO

TIMOTHY.

PAUL passing through Lycaonia, about the year 51, some of the brethren at Derbe or Lystra recommended to him a disciple, by name Timothy, who from his infancy had studied the Holy Scriptures. S. Paul took him, making him his companion and fellow-labourer in the gospel: and not to offend the Jews, who could not be ignorant that Timothy's father was a Gentile, he caused him to be circumcised. Afterwards he ordained him bishop of Ephesus. Wi.—S. Paul writes this Epistle to his beloved Timothy, to instruct him in the duties of a bishop, both in respect to himself and to his charge; and that he ought to be well informed of the good morals of those on whom he was to impose hands: *Impose not hands lightly upon any man.* He tells him also how he should behave towards his clergy. This Epistle was written about thirty-three years after our Lord's ascension; but where it was written is uncertain: the more general opinion is, that it was in Macedonia. Ch.—After his Epistles to the Churches, now follow those to particular persons; to Timothy and Titus, who were bishops, and to Philemon. S. Timothy, who had been so long the disciple of S. Paul, and who never left him except when ordered by his master, could not be ignorant of his duties, but it was destined for the use of bishops of every age. Hence S. Austin says that such as are destined to serve the Church, should have continually before their eyes the two Epistles to Timothy and that to Titus.

CHAPTER I.

He puts Timothy in mind of his charge: and blesses God for the mercy he himself had received.

PAUL, an apostle of Jesus Christ, according to the commandment of God our Saviour, and Christ Jesus our hope.

2 ^a To Timothy, his beloved son in faith. Grace,

^a Acts xvi. 1.

CHAP. I. VER. 1. *Of God, our Saviour.* God the Father is here called our Saviour, as also to Titus, (iii. 4,) being author of our salvation, as are all the three Divine persons. Wi.

VER. 2. *To Timothy, his beloved son^a in faith:* not that S. Paul first converted him, but that by his instructions he was settled in the principles of faith and of Christian religion. Wi.

mercy, and peace from God the Father, and from Christ Jesus our Lord.

3 As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise,

4 ^b Not to give heed to fables and endless genealogies, which furnish questions rather than the edification of God which is in faith.

^b Infra, iv. 7; 2 Tim. ii. 13; Titus iii. 9.

VER. 3. *Not to teach otherwise;*† i. e. than what I taught them. Wi.—The distinctive mark of an heretic is the teaching differently than that which they found generally taught and believed in the unity of the Catholic Church before their time.

VER. 4. *Not to give heed to fables and endless genealogies,†* or disputes about pedigrees from Abraham and David, which furnish questions rather than the edi-

5 Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith.

6 From which things some going astray are turned aside to vain talk

7 Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm.

8 ^a But we know that the law is good, if a man use it lawfully :

9 Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked, and defiled, for murderers of fathers, and murderers of mothers, for manslayers,

10 For fornicators, for them that defile themselves with mankind, for men-stealers, for liars, and for perjured persons, and whatever other thing is contrary to sound doctrine,

11 Which is according to the gospel of the glory of the blessed God, which hath been committed to my trust.

12 I give thanks to him who had strengthened me, to Christ Jesus our Lord, that he esteemed me faithful, putting me into the ministry :

13 Who before was a blasphemer, and a persecutor, and contumelious ; but I obtained the mercy of God, because I did it ignorantly in unbelief.

14 Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ Jesus.

15 A faithful saying, and worthy of all acceptance : ^b that Christ Jesus came into this world to save sinners, of whom I am the chief.

16 But for this cause have I obtained mercy : that in

^a Rom. vii. 12.

edification of God, or godly edification. § In some Greek MSS. is read, *dispensation, or economy* ; and so the sense may be, which contribute nothing to the explaining the dispensation of grace in the mystery of Christ's incarnation. The construction of this and the former verse are imperfect, when it is said, *as I desired thee*, nothing being expressed corresponding to the word *as*. Some understand it, *As I desired before, so now in this Epistle I desire it of thee again*. The same difficulty occurs in the Greek as in the Latin text. Wi.

VER. 5. *The end of the commandment*. By the precept many understand, as we see by way of a parenthesis, all that is here contained from the 3rd to the 18th verse, where *precept* is again repeated. We may understand by *the commandment*, the law of Moses in general, comprehending both the ceremonial part and the moral precepts, which are also of the law of nature. The ceremonial part was designed to bring us to Christ by types and figures ; and the moral precepts, which were also of the law of nature, or natural reason, were to bring men to observe them by punishments, and so were delivered against wicked criminals, *ungodly*, who worshipped *not* God ; against *the unjust*, [¶] (in the Greek, lawless men,) Sodomites, &c. Wi.

VER. 9. *The law is not, &c.* He means that the just man doth good, and avoideth evil, not as *compelled* by the law, and merely for fear of the punishment appointed by transgressors, but voluntarily, and out of the love of God and virtue ; and would do so, though there were no law. Ch.

VER. 13. *Because I did it ignorantly in unbelief, or in incredulity*. Not that we can think it an invincible and altogether an inculpable ignorance, such as would have made S. Paul blameless in the sight of God. It was through his pure mercy that he called S. Paul, when his great sins and false zeal made him a greater object of the Divine mercy : and God in him was pleased to make known to all men his wonderful patience, that no sinners might despair. Wi.

VER. 18. *This precept I commend to thee*. Some understand it a precept of what follows, that he should wage a good warfare against the enemies of God and of his salvation. Others refer it to the precept mentioned before, ver. 5, to wit, that Timothy should charge all the new converts not to give ear to new teachers. — *Prophecies*. He seems to mean some particular predictions made by some who had the gift of prophecies, and who foretold that he should be a great minister of God. Wi.

VER. 19. *An evil life is not unfrequently the leading principle of defection from the faith*. The heart, not the mind, is generally the first corrupted.

VER. 20. *I have delivered to satan ; whom I have excommunicated, that they may learn not to blaspheme, or speak against the truth of the faith*. Theophylact

me first Christ Jesus might show forth all patience, for the information of those who shall believe in him unto life everlasting.

17 Now to the King of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This precept I commend to thee, son Timothy, according to the prophecies which went before on thee, that thou war in them a good warfare,

19 Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith :

20 Of whom is Hymeneus and Alexander : whom I have delivered to satan, that they may learn not to blaspheme.

CHAP. II.

Prayers are to be said for all men : because God wills the salvation of all. Women are not to teach.

I DESIRE, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings, be made for all men :

2 For kings, and for all who are in high station, that we may lead a quiet and a peaceful life, in all piety and chastity.

3 For this is good and acceptable in the sight of God, our Saviour,

4 Who will have all men to be saved, and to come to the knowledge of the truth.

5 For there is one God, and one mediator of God and men, the man Christ Jesus :

6 Who gave himself a redemption for all, a testimony in due times :

^b Matt. ix. 13 ; Mark ii. 17.

† V. 4. *Interminatis, ἀπεράντοις*, infinitis, sine fine.

§ Ibid. *Ædificationem Dei, οἰκοδομίαν Θεοῦ* ; which, I think, might as well be translated, *godly edification*. Some few MSS. *οἰκονομίαν*.

|| V. 5. *Impiis, ἀσέβεισι*, indevotis, non colentibus Deum.

¶ Ibid. *Injustis, ἀνόμοις*, sine lege.

CHAP. II. VER. 1. *Intercessions, as in the Prot. translation*. If men's intercessions to God in favour of others are no injury to Christ, as our mediator, how can it be any injury to Christ for the angels and saints in heaven to pray or intercede to God for us ? Wi.

VER. 2. *For kings, who were then heathens, this being in Nero's time*. Wi.—Upon the happiness of the king generally belongs that of his subjects.

VER. 4. *All men to be saved*. They contradict this, and other places of the Scripture, as well as the tradition and doctrine of the Catholic Church, who teach that God willeth only the salvation of the predestinated, of the elect, and, as they say, of the first-begotten only : and that he died only for them, and not for all mankind. But if it is the will of God that all and every one be saved, and no one resists, or can frustrate the will of the Almighty, whence comes it that every one is not saved ? To understand and reconcile divers places in the Holy Scriptures, we must needs distinguish in God a will that is absolute and effectual, accompanied with special graces and assistances, and with the gift of final perseverance, by which, through his pure mercy, he decreed to save the elect, without any prejudice to their free-will and liberty ; and a will, which by the order of Providence is conditional, and this not a metaphorical and improper will only, but a true and proper will, by which he hath prepared and offered graces and means to all men whereby they may work their salvation ; and if they are not saved, it is by their own fault, by their not corresponding with the graces offered, it is because they resist the Holy Ghost. Acts vii. 51. If in this we meet with difficulties, which we cannot comprehend, the words of S. Paul, (Rom. ix. 20,) *O man, who art thou, who repliest against God ?* may be sufficient to make us work our salvation with fear and trembling. Wi.

VER. 5, 6. *One mediator of God and men, the man Christ Jesus : who gave himself a redemption for all*. Take all these words together, and we may easily understand in what sense the apostle calls our Saviour Christ, the one or only mediator ; that is, he is the only mediator, who at the same time is our Redeemer ; the only mediator who could mediate betwixt God, the person offended by sin, and men, the offenders ; the only mediator who reconciled God to mankind by his incarnation and death, by the infinite price of his blood, by his own merits, independently of the merits of any other. All Catholics allow that the dignity and office of mediator in this sense belongs only to our Redeemer, Jesus Christ, or to the Son of God, made man to save us. The sense then of this

* V. 2. *Dilecto, γνησίῳ τέκνῳ*. Some MSS. *ἀγαπητῷ*.

† V. 3. *Ne aliter docerent, μὴ ἑτερο διδασκαλεῖν*, alind docere.

7 Whereunto I am appointed a preacher, and an apostle, (I say the truth, I lie not,) a doctor of the Gentiles in faith and truth.

8 I will, therefore, that men pray in every place, lifting up pure hands without anger and strife.

9 *In like manner women in decent apparel, adorning themselves with modesty and sobriety, and not with plaited hair, or gold, or pearls, or costly array :

10 But as it becometh women professing piety, with good works.

11 Let the women learn in silence, with all subjection.

12 ^b But I permit not a woman to teach, nor to use authority over the man : but to be in silence.

13 ^c For Adam was first formed, then Eve :

14 ^d And Adam was not seduced, but the woman being seduced was in the transgression.

15 Yet she shall be saved by bearing children, if she continue in faith, and love, and sanctification with sobriety.

CHAP. III.

What sort of men are to be admitted into the clergy : the Church is the pillar of truth.

A FAITHFUL saying : If a man desire the office of a bishop, he desireth a good work.

2 ^e It behoveth, therefore, a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher,

3 Not given to wine, no striker, but modest ; not litigious, not covetous, but

^a 1 Pet. iii. 3.—^b 1 Cor. xiv. 34.—^c Gen. i. 27.

place is, that as there is but one God, who created all, so there is but one mediator, who redeemed all. But yet the name of mediator is not so appropriated to Christ, but that in an inferior and different sense the angels and saints in heaven, and even men on earth, who pray to God for the salvation of others, may be called mediators, intercessors, or advocates ; and we may apply ourselves to them to pray, intercede, and mediate for us, without any injury to Christ, since we acknowledge that all their intercession and mediation is always grounded on the merits of Christ, our Redeemer. Wi.—Christ is the one and only mediator of redemption ; who gave himself, as the apostle writes, a redemption for all. He is also the only mediator, who stands in need of no other to recommend his petitions to the Father. But this is not against our seeking the prayers and intercession, as well of the faithful upon earth, as of the saints and angels in heaven, for obtaining mercy, grace, and salvation, through Jesus Christ. As S. Paul himself often desired the help of the prayers of the faithful, without any injury to the mediatorship of Jesus Christ. Ch.—*A redemption for all.* Not only for the predestinated, not only for the just, not only for the faithful, but for all Gentiles and infidels : and therefore he says again, (chap. iv. 10,) that Christ is the Saviour of all men, and especially of the faithful. See S. Aug.* and S. Chrysostom.† Wi.

VER. 11. *In silence.* See 1 Cor. xiv. 34. See S. Chrys.† Wi.

VER. 12. S. Paul only means in public. See note on ver. 11 of the next chapter. It would appear from this regulation of the apostle, as well as from the writings of the earliest Fathers, that the practice and condemnation of women interfering at all in spiritual affairs is not new. Tertullian says, We do not permit a woman to teach, to baptize, or to arrogate to herself any part of the duty which belongs to man. De Veland. Virg. cap. 9.—The woman has tried once to teach, when she persuaded Adam to eat the forbidden fruit, and has woefully failed. Let her now be content to remain in silence, and subjection to man (S. Chrys. hic) ; as appears also from the order of the creation. See ver. 13.

VER. 13, 14. *Adam was first formed . . . and was not seduced.* That is, was not at least seduced first, as the woman. Wi.

VER. 15. *She shall be saved by bearing children, &c., and performing other duties of a wife, with a due subjection to her husband, taking care to serve God, and bring up her children in the faith of Christ, in piety, &c.* Wi.

* V. 6. See S. Aug., (1. de Spi. et Lit. tom. 10, c. 33, p. 118,) Vult Deus omnes homines salvos fieri . . . non sic tamen, ut eis adimat Liberum Arbitrium, quo vel bene, vel male utentes, justissime judicentur. Quod cum fit, infideles quidem contra voluntatem Dei faciunt, cum ejus Evangelio non credunt.

† Ibid. S. Chrys., (ὁμ. ζ. p. 277,) καὶ ὁ μὲν Χριστὸς καὶ ἀπὸ θανάτου ὑπὲρ ἐλ-
λαίων . . . πῶς οὖν, φησὶν οὐκ ἐπιστεύσαν, ὅτι οὐκ ἠθέλησαν, τὸ δὲ αὐτοῦ μέρος
ἴγνυντο.

† V. 11. *In silentio.* S. Chrys. (λόγ. θ.) ἐδίδαξεν ἀπαξ ἡ γυνή, καὶ πάντα κα-
ρίσσει.

CHAP. III. VER. 1. *He desireth a good work.* No doubt but the work, or

4 One that ruleth well his own house, having his children in subjection with all chastity.

5 But if a man know not how to rule his own house, how shall he take care of the church of God ?

6 Not a neophyte : lest being puffed up with pride he fall into the judgment of the devil.

7 Moreover he must have a good testimony from them who are without, lest he fall into reproach, and into the snare of the devil.

8 Deacons in like manner chaste, not double-tongued, not given to much wine, not greedy of filthy lucre :

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved : and so let them minister, having no crime.

11 The women in like manner, chaste, not letracting, sober, faithful in all things.

12 Let deacons be the husbands of one wife : who rule well their children, and their own houses.

13 For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith, which is in Christ Jesus.

14 These things I write to thee, hoping that I shall come to thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And evidently great is the mystery of piety, which

^d Gen. iii. 6.—^e Titus i. 7.

office, and charge of a bishop is good ; but the motive of desiring to be a bishop not always good. However, in those days the desire could scarce be grounded on temporal advantages. Wi.

VER. 2. *A bishop* (the same name then comprehended priest) *to be blameless, as to life and conversation, adorned (says S. Chrys.) with all virtues.* See also S. Jerom in his letter to Oceanus.—*The husband of one wife.* The meaning is not that every bishop should have a wife, (for S. Paul himself had none,) but that no one should be admitted to the holy orders of bishop, priest, or deacon, who had been married more than once. Ch.—*Sober.*† The Greek rather signifies watchful.—*Chaste.*‡ There is nothing for this in the Greek text at present, unless in some few MSS. Perhaps the ancient Latin interpreter added it, as being signified and comprehended in the other words.—*Teacher* : a doctor, as the Greek signifies. Wi.

VER. 3. *Not given to wine, or a lover of wine.* This, says S. Chrys., is less than to be a drunkard ; for such are excluded from the kingdom of heaven, who ever they be. 1 Cor. vi. 10.—*No striker.* S. Chrys. understands not striving, fighting, or quarrelling even with his tongue.—*Not covetous* § of money, as appears by the Greek text. Wi.

VER. 4. *Ruleth well his own house, &c.* Before he is set over the Church, let him have given proofs of his talents for governing within his own house, by the regularity he has made all his dependants observe. Wi.

VER. 6. *Not a neophyte.* Not one newly as it were planted, or newly instructed in the faith. Wi.—That is, one lately baptized, a young convert. Ch.—*He fall into the judgment and condemnation of the devil,* by returning to his evil habits he has so lately quitted. Wi.—*Devil* ; i. e. into the same punishment to which the devil is condemned (Theodoret) ; or into the power of the devil, who will accuse him at the judgment. Calvert.

VER. 8. *Deacons, &c.* By the Greek, grave, sober, &c. But why does he pass from bishops to deacons, not naming priests ? S. Chrys. answers, that priests were comprehended under the name of bishops, their functions being much the same, except as to the ordination of the ministers of God. Wi.—After speaking of bishops he passes on to deacons, because priests are included in the former title, and every thing that he has said of the first is applicable to them. Estius.

VER. 11. *Women, &c.* By the Greek again, sober, grave, &c. By these women are commonly understood such as had made a vow of not marrying, and who assisted at the baptism of women (Wi.) ; i. e. deaconesses, who were women charged with the assistance, and sometimes with the instruction, of persons of their own sex. V.—*Not given to detraction,*|| or calumnies, as in the Greek. A necessary admonition. Wi.

VER. 15. *The pillar and ground of the truth.* By the promises of Christ to direct his Church by the infallible spirit of truth (see John xvi. 7 ; Matt. xxviii. 20, &c. Wi.) ; and, therefore, the Church of the living God can never uphold error, nor bring in corruptions, superstition, or idolatry. Ch.

VER. 16. *Mystery of piety,* meaning the mystery of the incarnation of the Son of God : and so in most Greek copies, and in S. Chrys. we read, *God appeared in the flesh.*¶—*Taken up into glory,* by Christ's glorious ascension into heaven. Wi.

was manifested in the flesh, was justified in the spirit, appeared to angels, hath been preached to the Gentiles, is believed in the world, is taken up in glory.

CHAP. IV.

He warns him against heretics; and exhorts him to the exercise of piety.

NOW the Spirit manifestly saith, * that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils.

2 Speaking lies in hypocrisy, and having their conscience seared,

3 Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth.

4 For every creature of God is good, and nothing to be rejected that is received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 Proposing these things to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith, and of the good doctrine which thou hast attained to.

7 † But avoid foolish and old wives' fables: and exercise thyself to piety.

8 For bodily exercise is profitable to little: but piety is profitable to all things, having promise of the life that now is, and of that which is to come.

9 A faithful saying, and worthy of all acceptation,

10 For hereunto we labour and are reviled, because we hope in the living God, who is the Saviour of all men, especially of the faithful.

* 2 Tim. iii. 3; 1 Pet. iv. 3; Jude 13.

11 These things command, and teach.

12 Let no man despise thy youth, but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity.

13 Till I come, attend to reading, to exhortation, and to doctrine.

14 Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood.

15 Meditate on these things: be wholly in these things: that thy proficiency may be manifest to all.

16 Attend to thyself and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

CHAP. V.

He gives him lessons concerning widows: and how he is to behave to his clergy.

AN ancient man rebuke not, but intreat him as a father; young men, as brethren:

2 Old women, as mothers; young women, as sisters, in all chastity.

3 Honour widows, who are widows indeed.

4 But if any widow have children, or grandchildren, let her first learn to govern her own house, and to make a return of duty to her parents: for this is acceptable before God.

5 But she that is a widow indeed, and desolate, let her hope in God, and continue in supplications and prayers night and day.

† Supra, i. 4; 2 Tim. ii. 23; Tit. iii. 9.

* V. 2. Unius uxoris virum, i. e. non bigamum. See S. Chrys., p. 285.

† Ibid. Sobrium, νηφάλιον. Vigilantem.

‡ Ibid. Pudicum; some Greek MSS. σεμνόν.

§ V. 3. Cupidum, ἀφιλάργυρον.

|| V. 11. Non detrahentes, μὴ διαβόλους.

¶ V. 16. Quod manifestatum est; θεὸς ἐφανέρωθη ἐν σάρκι. See S. Chrys.

CHAP. IV. VER. 1. *In the last times.* Lit. *last days*; i. e. hereafter, or in days to come.—*To spirits of error, and doctrines of devils*; or, to seducing spirits and doctrines of devils, as in the Prot. translation. The sense must be, that men shall teach false doctrine by the suggestion of the devil. Wi.

VER. 3. *Forbidding to marry, to abstain from meats, &c.* Here, says S. Chrys.,* are foretold and denoted the heretics called *Encratites*, the *Marcionites*, *Manicheans*, &c., who condemned all marriages as evil, as may be seen in S. Irenæus, Epiphanius, S. Aug., Theodoret, &c. These heretics held a god who was the author of good things, and another god who was the author or cause of all evils; among the latter they reckoned marriages, flesh-meats, wine, &c. The doctrine of Catholics is quite different, when they condemn the marriages of priests and such as have made a vow to God to lead always a single life; or when the Church forbids persons to eat flesh in Lent, or on fasting-days, unless their health require.

We hold that marriage itself is not only *honourable*, but a sacrament of Divine institution. We believe and profess that the same only true God is the author of all creatures which are good of themselves; that all eatables are to be eaten with thanksgiving, and none of them to be rejected, as coming from the author of evil. When we condemn priests for marrying, it is for breaking their vows and promises made to God of living unmarried, and of leading a more perfect life: we condemn them with the Scripture, which teaches us that vows made are to be kept; with S. Paul, who in the next chap. (ver. 12) teacheth us, that they who break such vows incur their damnation. When the Church, which we are commanded to obey, enjoys an abstinence from flesh, or puts a restraint as to the times of eating on days of humiliation and fasting, it is by way of self-denial and mortification: so that it is not the meats, but the transgression of the precept, that on such occasions defiles the consciences of the transgressors. Wi.—S. Paul here speaks of the *Gnostics* and other ancient heretics, who absolutely condemned marriage and the use of all kind of meat, because they pretended that all *flesh* was from an evil principle: whereas the Church of God, so far from condemning marriage, holds it a holy sacrament, and forbids it to none but such as by vow have chosen the better part; and prohibits not the use of any meats whatsoever, in proper times and seasons, though she does not judge all kinds of diet proper for days of fasting and penance. Ch.

VER. 5. *It is sanctified by the word of God, and prayer.* That is, praying that they may not, by the abuse we make of them, be an occasion to us of sinning and offending God. Wi.—The use of all kinds of meat is in itself good; but if it

were not, it would become sanctified by the prayer which we usually pronounce over it, and by the word of Christ, who has declared that not that which enters the mouth defiles a man. Calmet.

VER. 7. *Old wives' fables.*† Some understand the groundless traditions of the Jews; others, the ridiculous fictions of Simon Magus and his followers. In the Greek they are called *profane fables*. Wi.

VER. 10. *Of all men*, and especially of the faithful, who have received the grace of faith. Wi.

VER. 13. *Attend to reading, &c.* He recommends to him the reading of the Holy Scriptures; which, says S. Amb., (l. 3, de Fid. c. 7,) is *the book of priests*. Wi.

VER. 14. *Neglect not the grace.* The Greek seems to imply the gifts of the Holy Ghost, given by the sacraments,‡ *by prophecy*; which may signify, when the gift of preaching or expounding prophets was bestowed upon thee.—*With the imposition of the hands of the priesthood.* Some expound it, when thou didst receive the order of priesthood, or wast made bishop; but the sense rather seems to be, when the hands of priests of the first order (i. e. of bishops) were laid upon thee, according to S. Chrysostom. Wi.—S. Austin saith that no man can doubt whether holy orders be a sacrament; and that no one may argue that he uses the term improperly, and without due precision, he joineth this sacrament in nature and name with baptism. Cont. Ep. Parmen. l. 2, c. 13.

* V. 3. S. Chrys. ὁμ. ιβ. οὐ κολύμεν, μὴ γένοιτο. S. Hierom, (l. 1, cont Jovinian, tom. 4, p. 156,) Si nupserit Virgo, non peccavit . . . non illa Virgo, quæ se semel Dei cultui dedicavit: harum enim si qua nupserit, habebit damnationem. See S. Aug., (l. 30, cont. Faust. c. 6,) both as to marriage and meats.

† V. 7. Βεβήλους.

‡ V. 14. Gratiam, χάρισματος.

§ Ibid. Presbyterii, τοῦ πρεσβυτερίου. See Luke xxii. 26, and Acts xxi. 5 where πρεσβυτερίον is taken for a number of Jewish priests.

CHAP. V. VER. 1. *An ancient man.** Here the word presbyter is not taken as in other places, for a bishop or priest, but for an elderly man, who is otherwise to be dealt with than young men. Wi.

VER. 3. *Honour widows.* To honour, here means to relieve and maintain. Wi.

VER. 4. *Let her learn first, &c.* He gives this as a mark to know if widows deserve to be maintained out of the common stock; if they have been careful of their own family, and to assist their parents, if yet alive. Wi.

VER. 5. *She that is a widow indeed, and desolate*, (destitute of help, as the Greek word implieth,) may be maintained; and then let her be constant in prayers and devotions night and day. Wi.

VER. 6. *For she that liveth in pleasures*, (i. e. that seeks to live in ease and

6 For she that liveth in pleasures, is dead while she is living.

7 And this give in charge, that they may be blameless.

8 But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel.

9 Let a widow be chosen, not under threescore years of age, who hath been the wife of one husband,

10 Having a testimony of her good works, if she have educated children, if she have exercised hospitality, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

11 But the younger widows shun: For when they have grown wanton in Christ, they will marry:

12 Having damnation, because they have made void their first faith.

13 And withal being idle, they learn to go about from house to house: not only idle, but tattlers also, and inquisitive, speaking things which they ought not.

14 I will, therefore, that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil.

15 For some are already turned aside after satan.

16 If any of the faithful have widows, let him relieve them, and let not the church be burthened: that there may be sufficient for them who are widows indeed.

^a Deut. xxv. 4; 1 Cor. ix. 9.

plenty) is dead; while she is living, by the spiritual death of her soul in sin. See S. Chrys., with no less eloquence than piety, expounding this riddle, as he terms it, to wit, what it is to be at the same time alive and dead. Wi.

VER. 8. *He hath denied the faith*, (not in words, but in his actions,) *and is worse than an infidel*; nay, even than brutes, that take care of their young ones. Wi.—Faith may be renounced either by words or by actions, when our conduct shows that in our hearts we really do not believe what would otherwise influence our lives. Calmet.

VER. 9. *Not under threescore years of age*. Some think he speaks only of such a widow as was placed over all the rest: but the common exposition is of all such widows as were maintained in that manner, who made a vow of chastity, who assisted the ministers of the Church in looking to the poor, and in the administering baptism to women.—*Who hath been the wife of one husband*; i. e. hath never been married but once. Wi.

VER. 11. As for the *younger widows*, admit them not into that number; for when they have grown wanton in Christ, which may signify in the Church of Christ, or as others translate, *against Christ*; when they have been nourished in plenty, indulging their appetite in eating and drinking, in company and conversation, in private familiarities, and even sometimes in sacrilegious fornications against Christ and their vows, they are for marrying again. See S. Jerom. Wi.

VER. 12. *Having*, or incurring and making themselves liable to, *damnation*, by a breach of their *first faith*, their vow or promise (Wi.), by which they had engaged themselves to Christ. Ch.

VER. 13. *Idle*, &c. He shows by what steps they fall. Neglecting their prayers, they give themselves to idleness; they go about visiting from house to house; they are carried away with curiosity to hear what passes, and speak what they ought not of their neighbour's faults. Wi.

VER. 14. *The younger* || (widows) *should marry*. They who understand this of a command or exhortation to all widows to marry, make S. Paul contradict himself, and the advice he gave to widows 1 Cor. vii., where he says, (ver. 40,) *She (the widow) will be more happy if she so remain according to my counsel*; and when it is there said, *I would have all to be as myself*. [See the notes on those places.] He can therefore only mean such young widows, of whom he is speaking, that are like to do worse. Thus it is expounded by S. Jerom to Sabina, ¶ “Let her rather take a husband than the devil.” And in another Epistle, to Ageruchia, “It is better to take a second husband than many adulterers.” S. Chrys.,** on his verse, “I will, or would, have such to marry, because they themselves will to it.” See also S. Aug.†† de Bono Viduat. c. 8. Wi.

VER. 15. *For some are already turned aside after satan*, by breaking the vows they had made. “Yet it does not follow, (says S. Aug. in the same place,) that they who abstain not from such sins may marry after their vows. They might indeed marry before they vowed; but this being done, unless they keep them they justly incur damnation.” How different was the doctrine and practice of the first and chief of the late pretended reformers, who were many of them apostates after their vows? Wi.

VER. 17, 18. *The priests*, or the ancient ministers, (i. e. bishops, priests, &c.) *serve a double honour*; i. e. to be more liberally supplied and maintained by the

17 Let the priests who rule well, be esteemed worthy of double honour: especially they who labour in the word and doctrine.

18 For the Scripture saith: *Thou shalt not muzzle the ox that treadeth out the corn. And: †The labourer is worthy of his hire.

19 Against a priest receive not an accusation, but under two or three witnesses.

20 Them that sin reprove before all: that the rest also may have fear.

21 I charge thee, before God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side.

22 Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste.

23 Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities.

24 Some men's sins are manifest, going before to judgment: and some men they follow after.

25 In like manner also good deeds are manifest; and they that are otherwise, cannot be hidden.

CHAP. VI.

Duties of servants. The danger of covetousness. Lessons for the rich.

WHOSOEVER are servants under the yoke, let them count their masters worthy of all honour, lest the name and doctrine of the Lord be blasphemed.

2 But they who have believing masters, let them not

^b Matt. x. 10; Luke x. 7.

flock, especially when they labour in preaching the word.—*Thou shalt not muzzle*, &c. See 1 Cor. ix. 9. Wi.—It is the obligation of the faithful to provide a decent maintenance for their pastors, and the duty of pastors to be content with little. Happy the church where there is no further difference found than between the liberality of the former and the disinterestedness of the latter!

VER. 19. *Against a priest*. The word *presbyter*†† is commonly here expounded of bishops and priests; though S. Chrys. understands it of men advanced in age.—*Receive not an accusation*; i. e. do not sit as judge, nor hearken to such informations. Wi.

VER. 21. *Without prejudice* §§ for or against any one, not declining to either side, holding the scales of justice equally. Wi.

VER. 22. *Impose not hands lightly upon any man*, in promoting him to be a minister of God by the sacrament of order, unless he be duly qualified. Wi.

VER. 24, 25. *Some men's sins are manifest*, &c. This refers to what he had said before, that he ought not easily to ordain others, but pass his judgment with scrutiny and impartiality. But there are some whom the public voice already condemns; their crimes are manifest: and there are others, though bad, whose crimes cannot be proved without examination. Calmet.

* V. 1. *Seniori, πρεσβυτέρω*.

† V. 4. *Discat*, in most Greek copies, *discant*, *μανθανέτωσαν*. Yet S. Chrys., in his commentary, (λόγ. ιγ.,) expounds it of the widow.

† V. 8. S. Chrys., (λόγ. ιγ. p. 301,) *ταῦτό φασιν αἰνίγμα, &c.*

§ V. 11. *Cum luxuriatæ fuerint in Christo*, ὅταν γὰρ καταστρηνηιάσωσι τοῦ Χριστοῦ. See Apoc. xviii. 7, 9. It is a metaphor from horses not to be governed. See S. Hier. Ep. ad Ageruchiam, tom. 4, part 2, p. 741, τοῦ Χριστοῦ, i. e. contra Christum, say Erasmus and Arius Montanus. In injuriam viri sui Christi, says S. Jerom.

|| V. 14. *Volo juniores nubere, βούλομαι νεωτέρας γαμεῖν*.

¶ Ibid. S. Hier., (Ep. ad Sabinam, t. 4, p. 2, p. 669,) *maritum potius accipiat quam diabolium*. Ibid. (Ep. ad Ageruchiam, p. 741,) *multo tolerabilius habere secundum virum, quam plures adulteros*.

** Ibid. S. Chrys., (λόγ. ιε. p. 311,) *βούλομαι, ἐπειδὴ αὐταὶ βούλονται*.

†† Ibid. S. Aug., (de Bono Viduitatis, c. 8,) *nubant Antequam Deo voveant, quod nisi reddant, jure damnantur*. And in Psal. lxxv. *Quid est primam fidem irritam fecerunt? voverunt et non reddiderunt*. And again S. Aug. *Non sitis pigri ad vovendum. Non enim viribus vestris implebitis: deficientes, si de vobis præsumitis, si autem de illo cui vovistis, vovete, securi reddetis*.

‡† V. 19. *Adversus presbyterum, κατὰ πρεσβυτέρον*. Et S. Chrys., (p. 313,) *τὴν ἡλικίαν*.

§§ V. 21. *Sine præjudicio, χωρίς προκρίματος*.

CHAP. VI. VER. 1, 2. *Lest the name and doctrine of the Lord be blasphemed* or ill-spoken of by infidels, when such as were converted refused to be servants.—*Let them not despise them*, &c. That is, they who were servants under Christian masters, ought to think themselves more happy on that account, being brethren, and partakers of the same benefit of faith and grace. Wi.—If servants be inebriated

despise them, because they are brethren : but serve them rather, because they are faithful and beloved, who are partakers of the benefit. These things teach, and exhort.

3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to piety :

4 He is proud, knowing nothing, but sick about questions and strifes of words : from which arise envies, contentions, blasphemies, evil suspicions,

5 Conflicts of men corrupted in mind, and who are destitute of the truth, esteeming gain to be piety.

6 But piety with sufficiency, is great gain.

7 * For we brought nothing into this world : and certainly we can carry nothing out.

8 ^b But having food, and wherewith to be covered, with these we are content.

9 For they who would become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition.

10 For covetousness is the root of all evils ; which some desiring, have erred from the faith, and have entangled themselves in many sorrows.

11 But thou, O man of God, fly these things : and pursue justice, piety, faith, charity, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal

life whereunto thou art called, and hast confessed a good confession before many witnesses.

13 I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession :

14 That thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ :

15 Which in his times he shall show,^d who is the Blessed and only Mighty, the King of kings, and Lord of lords :

16 Who only hath immortality, and inhabiteth light inaccessible, ^e whom no man hath seen, nor can see : to whom be honour and empire everlasting. Amen.

17 Charge the rich of this world not to be high-minded, nor to hope in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy)

18 To do good, to be rich in good works, to distribute readily, to communicate to others.

19 To lay up in store for themselves a good foundation against the time to come, that they may obtain true life.

20 O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called,

21 Which some promising, have erred concerning the faith. Grace be with thee. Amen.

* Job i. 21 ; Eccli. v. 14.—^b Prov. xxvii. 26.—^c Matt. xxvii. 11 ; John xviii. 33, 37.

^d Apoc. xvii. 14, and xix. 16.—^e John i. 18 ; 1 John iv. 12.—^f Luke xii.

and disobedient, their infidel masters will blaspheme the Christian religion, as if that were the cause of their disrespectful behaviour. Calmet.

VER. 4. *But sick about questions*,^{*} unprofitable disputes, *blasphemies*, which may either signify against God, or railing one against another, *conflicts*, &c.,[†] and dissensions of men corrupted in their minds : such is the character and description he gives of those ancient heretics, which agrees to heretics in general. Wi.

VER. 5. *Esteeming gain to be piety*.[‡] The sense is the same, that they make a show of piety only for gain-sake. Wi.

VER. 6. *But piety with sufficiency*, or when a man hath what is sufficient to support his necessities, is certainly *great gain*, is accompanied with the most valuable advantages, the treasure of a good conscience, a peace of mind, the grace of God, and hereafter a recompense of eternal glory. Wi.

VER. 9. *For they who would become rich*.[§] He does not say, as S. Chrys. observes, they who are rich ; as persons may be rich, and make good use of their riches to God's honour, and the good of others. But such as would be rich, who seek riches, and have their heart and affections upon riches, fall into various temptations of injustice, of pride, and vanity, into hurtful lusts, which drown and plunge men into perdition, &c. Wi.

VER. 10. *The root of all evils* is covetousness,[¶] or the love of money, as it is in the Greek ; a covetous man being ready to sacrifice his soul for money. Wi.

VER. 11. *But thou, O man of God*.^{**} This, says S. Chrys., is one of the highest titles and commendations that can be given to any man. So are called Samuel, Elias, Eliseus. 1 Kings ii., and ix. ; 3 Kings xxxiii. Wi.

VER. 12. *Fight the good fight*. Lit. *strive* ^{††} *a good strife*. S. Paul oftentimes brings this comparison of men striving for a prize.—*And hast confessed a good confession before many witnesses*, not only when baptized, not only when thou wast ordained a bishop, but by thy constancy and sufferings and persecutions, says S. Chrys., though we know not the particulars. Wi.

VER. 14. *That thou keep the commandment*. Some understand that of fighting manfully ; others, of loving God ; others rather comprehend all that S. Paul had commanded him, and all the instructions given.—*Unto the coming of our Lord* ; ^{‡‡} which coming he in due time will show. This is the construction by the Greek. Wi.

VER. 16. *Who only hath immortality* ; i. e. is immortal of himself, and by his own nature.—*Light inaccessible* ; to human eyes or understandings. Wi.

VER. 17. *Charge the rich of this world not to confide in such uncertain goods ; to strive to be rich in good works ; to communicate* ^{§§} in lending, assisting, giving to others, by which they will lay up an everlasting treasure. Wi.

VER. 20. *O Timothy, keep that which is committed* ^{|||} *to thy trust*. He does not mean his charge of bishop, nor the graces of God, but the true and sound doctrine delivered to him either by writing or word of mouth, according to the common interpretation. See S. Chrys., Vincentius Lirinensis, *Commonitorii*, c. 17. This is confirmed by the following words, *avoiding the profane* ^{¶¶} *of words* (in

the Greek empty, vain, babbling). The apostle here condemns new words, which change the doctrine ; but sometimes to express the ancient doctrine, new words may be found necessary, as those of trinity, incarnation, consubstantiality, transubstantiation, &c., as S. Athan., S. Aug., and others observed. See 2 Tim. i. 14.—*Oppositions of knowledge falsely so* ^{***} *called*. S. Chrys. understands in particular the errors of the Gnostics, so called from the same Greek word, who were the successors of Simon Magus. But they perhaps having not the name when S. Paul wrote, we may rather understand heretics in general, who all pretend to an uncommon knowledge in Scriptures, when they follow their own private judgment, and so fall from the faith. Wi.—Keep the deposit, viz. *of faith*, which has been committed to thee. Throughout this whole Epistle the apostle beseeches Timothy, in the most earnest manner, as a guardian of the faith, to preserve it without change. He every where condemns sects, heresies, and changes in faith. It would be well for the modern religionists to inform us and themselves why S. Paul is so particular in insisting upon union of faith, under pain of damnation, if it was the intention of Christ that men should differ on questions of religion. Let them tell us what S. Paul means, or else say plainly that they differ from the apostle's religion, and have formed theirs upon a more liberal scale. A.

* V. 4. *Languens, νοσῶν*. *Agrotans* ; Erasmus, *insaniens*.

† Ibid. *Conflictationes, παραδιατριβαί*, *exercitationes*.

‡ V. 5. *Existimantes quæstum esse pietatem, πορισμὸν εἶναι τὴν εὐσέβειαν*. In the ordinary Greek copies follows, *ἀφίστατο ἀπὸ τῶν τοιούτων*, and so the *Prot.* translation, from which withdraw thyself. But Grotius and Dr. Wells leave them out, preferring those MSS. that agree with the Latin Vulgate and with the Syriac.

§ V. 9. *Qui volunt divites fieri, οἱ βουλόμενοι*. S. Chrys. (λόγ. ιζ. p. 321.) οὐκ ἀπλῶς εἶπεν, οἱ πλουτοῦντες, ἀλλ' οἱ βουλόμενοι.

|| Ibid. *Mergunt, βυθίζουσι*.

¶ V. 10. *Cupiditas, φιλαργυρία*, *amor pecuniæ*.

** V. 11. *O homo Dei*. See S. Chrys. (λόγ. ιζ. p. 321.) *μέγα ἀξίωμα*, &c., *magna dignitas*, &c.

†† V. 12. *Certa bonum certamen, ἀγωνίζου τὸν καλὸν ἀγῶνα*, which may be by running as well as by fighting.

‡‡ V. 14. *Usque ad adventum Domini, quem, &c., μέχρι τῆς ἐπιφανείας* ἢ, not *ἐν*, and so must agree with *adventum*.

§§ V. 17. *Communicare, κοινωνικοῦς*. See *κοινωνεῖν*, Rom. xii., &c.

||| V. 20. *Depositum custodi, τὴν παρακαταθήκην φύλαξον*. See S. Chrys. on these words.

¶¶ Ibid. *Profanas vocum novitates* ; though all the Greek copies have now *κενοφωνίας*, *vocum inanitates* : the Latin interpreter must have read, *καινοφωνίας*.

*** Ibid. *Falsi nominis scientiæ, ψευδωνύμα γνώσεως*. S. Chrys. (λόγ. ιη.) *τινὲς ἐαυτοὺς ἐκάλουν τότε Γνωστικούς*.

SECOND EPISTLE OF S. PAUL, THE APOSTLE,

TO

TIMOTHY.

The main subject and design of this Epistle is much the same as the former; in which the apostle again instructs and admonishes Timothy in what belonged to his office, and also warns him to shun the conversation of those who had erred from the truth, describing at the same time their character. He tells him of his approaching death, and desires him to come speedily to him. It appears from this circumstance, that he wrote this Second Epistle in the time of his last imprisonment at Rome, and not long before his martyrdom. See Euseb., S. Jerom, and others cited by Tillemont, and by P. Maudite, (Diss. 11,) where this historical fact is discussed at large. Ch. Wi.

CHAPTER I.

He admonishes him to stir up the grace he received by his ordination, and not to be discouraged at his sufferings, but to hold firm the sound doctrine of the gospel.

PAUL, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus:

2 To Timothy, my dearly beloved son, grace, mercy, peace from God the Father, and from Christ Jesus, our Lord.

3 I give thanks to God, whom I serve from my forefathers with a pure conscience, that without ceasing I have a remembrance of thee in my prayers, night and day.

4 Desiring to see thee, being mindful of thy tears, that I may be filled with joy,

5 Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother, Lois, and in thy mother, Eunice, and I am certain that in thee also.

6 For which cause I admonish thee, that thou stir up the grace of God, which is in thee, by the imposition of my hands

7 ^aFor God hath not given us the spirit of fear: but of power, and of love, and of sobriety.

8 Be not thou, therefore, ashamed of the testimony of our Lord, nor of me, his prisoner: but labour with the gospel, according to the power of God:

9 Who hath delivered us and called us by his holy

calling,^b not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the times of the world.

10 But now is made manifest, by the illumination of our Saviour Jesus Christ, who hath indeed destroyed death, and hath enlightened life and incorruption by the gospel:

11 In which ^cI am appointed a preacher and an apostle, and a teacher of the Gentiles.

12 For which cause I also suffer these things, but I am not confounded. For I know whom I have believed, and I am certain that he is able to keep that which I have committed to him, against that day.

13 Hold the form of sound words, which thou hast heard from me in faith, and in the love which is in Christ Jesus.

14 Keep the good deposited in trust to thee by the Holy Ghost, who dwelleth in us.

15 Thou knowest this, that all they who are in Asia are turned away from me: of whom are Phigellus and Hermogenes.

16 The Lord give mercy to the ^dhouse of Onesiphorus: because he hath often refreshed me, and was not ashamed of my chain:

17 But when he was come to Rome, he carefully sought me out, and found me.

18 The Lord grant to him to find mercy of the Lord

^a Rom. viii. 15.—^b Tit. iii. 5.

^c 1 Tim. ii. 7.—^d Infra, iv. 19.

CHAP. I. VER. 5. *Thy grandmother, Lois.* The principal intention S. Paul seems to have had in writing this Second Epistle to Timothy, was, to comfort him under the many hardships under which he laboured for the faith of Christ. To this end he endeavours first to strengthen his faith, by calling to his mind the example given him in his grandmother, as also in his mother, Eunice. *Certain * that in thee also.* Wi.

VER. 6. *That thou stir up † the grace of God.* In the Greek is a metaphor for fire that is blown up again.—*Which is in thee, by the imposition of my hands,* when thou wast ordained bishop. Wi.—The grace, which S. Paul here exhorts Timothy to stir up in him, was the grace he had received by imposition of hands, either in his confirmation, or at receiving the sacrament of orders, being a bishop.

VER. 7. *Of fear. ‡ Of a cowardly fear, and want of courage.—Of sobriety. §* Though the Protestants here translate of a sound mind, yet they translate the same Greek word by *sobriety* in divers other places, as Acts xxvi. 25; 1 Tim. ii. 9, and 15, and iii. 2; Tit. i. 8, &c. Wi.

VER. 8. *Labour with || the gospel.* That is, labour with me in preaching, &c. Or by the Greek, be partner with me in suffering. Wi.

VER. 10. *By the illumination of our Saviour.* That is, by the bright coming and appearing of our Saviour. Ch.

VER. 12. *I am certain that he (God) is able to keep that which I have com-*

mitted to him, ¶ against that day. That is, to the day of judgment. S. Paul here means that which he had committed, or as it were deposited in the hands of God; to wit, the treasure of an eternal reward, due in some measure to S. Paul for his apostolical labours. This treasure, promised to those that live well, the apostle hopes he has placed and deposited in the hands of God, who will reward him, and repay him at the last day. This is the common interpretation. Wi.

VER. 14. *Keep the good (doctrine) deposited, or committed ** in trust to thee* This is different, though the word be the same, from what he spoke of, ver. 12 There he mentioned what he had committed, and deposited in the hands of God here he speaks of what God hath committed, and deposited in the hands of Timothy, after it was delivered to him by S. Paul and the other preachers of the gospel that is, he speaks of the care Timothy must take to preserve the same sound doctrine, and to teach it to others. See 1 Tim. vi. 20. Wi.

VER. 15. *Phigellus, &c.* These two, whom S. Paul says were the chief of those in Asia Minor, who had departed from the faith, had become his followers by deceit, in order to become acquainted with the mysteries of religion, taught by him, intending to make use of them, as affording them matter for calumniating him. Dion. Carthus.

VER. 16. *Onesiphorus.* This person, also an inhabitant of Asia, seems to have supplied S. Paul with necessaries, as well at Rome during his confinement, as at Ephesus. Dion. Carthus.

in that day. And how many things, he ministered to me at Ephesus, thou very well knowest.

CHAP. II.

He exhorts him to diligence in his office : and patience in sufferings. The danger of the delusions of heretics.

THOU, therefore, my son, be strong in the grace which is in Christ Jesus :

2 And the things, which thou hast heard from me before many witnesses, the same commend to faithful men, who shall be fit to teach others also.

3 Labour as a good soldier of Christ Jesus.

4 No man being a soldier to God, entangleth himself with worldly businesses : that he may please him to whom he hath engaged himself.

5 For he also that striveth for the mastery, is not crowned, except he strive lawfully.

6 The husbandman, who laboureth, must first partake of the fruits.

7 Understand what I say : for the Lord will give thee understanding in all things.

8 Be mindful that the Lord Jesus Christ is risen from the dead, of the seed of David according to my gospel,

9 In which I labour even unto chains, as an evil doer : but the word of God is not bound.

10 Therefore I suffer all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory.

11 A faithful saying : For if we be dead with him, we shall live also with him :

12 If we suffer we shall also reign with him : * if we deny him, he also will deny us.

* Matt. x. 33 ; Mark viii. 18.—b Rom. iii. 9.

* V. 5. Certus sum, *πέπεισμαι*, persuasum habeo.

† V. 6. Ut resuscites, *ἀναζωπυρεῖν*, quasi sopitum ignem excitare.

‡ V. 7. Timoris, *δειλίας*, timiditatis, it is not φόβου.

§ Ibid. Et sobrietatis, *καὶ σωφρονισμού*.

|| V. 8. Collabora, *συγκακοπάθησον*. Mala ferto mecum.

¶ V. 12. Depositum meum, *παραθήκην μου*. S. Chrys. (λόγ. β. p. 336) says it may be either what S. Paul committed to the trust of God, or what God committed to him : *ἡ δὲ θεὸς αὐτῷ παρακατέθετο, ἡ ἦν αὐτὸς τῷ θεῷ*.

** V. 14. Bonum depositum custodi ; *τὴν καλὴν παρακαταθήκην φύλαξον*.

CHAP. II. VER. 1. *The grace which is in Christ Jesus ;* i. e. which is in thee by Christ Jesus. Wi.

VER. 3. *Labour.** The Greek word implies, take pains in suffering ; as chap. i. 8.—*As a good soldier, &c.* The apostle bringeth three comparisons : 1. Of a soldier ; 2. Of one that strives and runs for a prize ; 3. Of a husbandman. Wi.

VER. 4. *No man . . . entangleth himself with worldly businesses ;* with other affairs of the world : much less must the soldier of Christ, who *striveth*,† (better than *fighteth*,) which belongs to the first comparison. Wi.

VER. 6. *The husbandman, who laboureth,‡ must first partake.* Both the Latin and Greek text admits of two interpretations : the sense may either be, that it is fitting the husbandman partake first and before others of the fruits of his labours, or that he must first labour and then partake. Wi.

VER. 7. *The Lord will give thee understanding.*§ In some Greek copies, *may he give thee*. Wi.

VER. 8. *According to my gospel.* He seems to understand his preaching. Wi.

VER. 10. *The elect.* By the elect we need not always understand those predestinated to eternal glory, but chosen or called to the true faith ; and this must rather be the meaning of S. Paul in this place, who could not distinguish between those predestinated to glory and others. Wi.

VER. 11, &c. *If we be dead with him*, to sin, or, as others expound it, by martyrdom, *we shall live also*, and reign with him in heaven. But *if we deny him*, by renouncing our faith, or by a wicked life, *he also will deny us*, and disown us hereafter. See Matt. x. 33. Wi.

VER. 13. *If we believe not ;* i. e. if we refuse to believe in God, or if, after having believed, we depart from our faith, the Almighty still continues faithful ; he is still what he was. Our believing in him cannot increase his glory, nor can our disbelief in him cause any diminution thereof, since it is already infinite. Estius.

VER. 15. *Thyself approved,*|| or acceptable to God.—*Rightly handling.*¶ In the Greek, cutting or dividing the word of truth, according to the capacities of the

13 * If we believe not, he continueth faithful, he can not deny himself.

14 Of these things put *them* in mind, testifying before the Lord. Contend not in words : for it is to no profit but to the subversion of the hearers.

15 Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, *rightly* handling the word of truth.

16 But shun profane and vain speeches : for they grow much towards impiety :

17 And their speech spreadeth like a cancer : of whom are Hymeneus and Philetus,

18 Who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some.

19 But the sure foundation of God standeth firm, having this seal : The Lord knoweth who are his ; and let every one that nameth the name of the Lord, depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some indeed unto honour, but some unto dishonour.

21 If any man, therefore, shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work.

22 But flee thou youthful desires, and follow justice, faith, charity, and peace with those who call on the Lord from a pure heart.

23 * And avoid foolish and unlearned questions : knowing that they beget strifes.

24 But the servant of the Lord must not wrangle . but be gentle towards all men, fit to teach, patient,

c 1 Tim. i. 4, and 7 ; Tit. iii. 9.

hearers, and for the good of all. Wi.—The Prot. version has, dividing *the word of truth*. All Christians challenge Scriptures, but the whole is in the *rightly handling* them. Heretics change and adulterate them, as the same apostle affirms, 2 Cor. xi. 4. These he admonishes us (as he did before, 1 Tim. vi. 20) to avoid, for they have a popular way of expression, by which the unlearned are easily beguiled. “Nothing is so easy,” says S. Jerom, “as with a facility and volubility of speech to deceive the illiterate, who are apt to admire what they cannot comprehend.” Ep. 2. ad Nepot. c. 10.

VER. 16. *Vain speeches*, or vain babbling.** He seems to hint at the disciples of the magician, and their fables. Wi.

VER. 17. *Like a cancer ;*†† others say a canker or gangrene, a distemper that eats the flesh and parts affected. Wi.

VER. 18. *Saying that the resurrection is past already.* It is uncertain what these heretics meant. Some say they held no resurrection, but that by which some died and some were born. Others, that they admitted no resurrection but that by baptism from sin. Others, that they called what is related in the gospel, *that many bodies of the saints rose*, at Christ's death, the only resurrection. Wi.

VER. 19. *But the sure foundation of God* and of the Christian faith *standeth firm*, though some fall from it, and will stand to the end of the world, the Church being built on a rock, and upon the promises of Christ, which cannot fail.—*Having this seal : The Lord knoweth who are his.* The words are applied from Num. xvi. 5. The sense is, that the faith and Church of Christ cannot fail, because God has decreed and promised to remain with his Church, and especially to protect his elect, to the end of the world. *To know his*, here, is not only to have a knowledge, but is accompanied with a love and singular protection over them, with such graces as shall make them persevere to the end. Wi.

VER. 20. *In a great house there are, &c.* Though S. Chrys., by a great house, understands the world, and seems to think that in the Church there are none but precious vessels of gold and of silver, yet this is only true of the perfect part of the Church, as it comprehends the elect only. The common exposition, by the *great house*, understands the Catholic Church of Christ here upon earth, in which are mixed both vessels of gold and of earth, both good and bad ; both the faithful that will be saved, and others that will be lost by not persevering in the faith and grace of Christ. Wi.

VER. 21. Man, we see here, hath free-will to make himself a vessel of salvation or reprobation ; though salvation be attributed to God's mercy, the other to his justice, neither repugnant to our free-will, but working, with and by the same, all such effects in us, as to his providence and our deserts are agreeable. B.

VER. 24. *Fit to teach* ‡‡ and instruct others. Wi.

25 With modesty admonishing those who resist the truth: if at any time God give them repentance to know the truth,

26 And they recover themselves from the snares of the devil, by whom they are held captives at his will.

CHAP. III.

The character of heretics of latter days: he exhorts Timothy to constancy. Of the great profit of the knowledge of the Scriptures.

K NOW also this, that, *in the last days, shall come dangerous times:

2 Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked.

3 Without affection, without peace, slanderers, incontinent, unmerciful, without kindness.

4 Traitors, stubborn, puffed up, and lovers of pleasures more than of God:

5 Having an appearance indeed of piety, but denying the power thereof. Now these avoid:

6 For of this sort are they who creep into houses, and lead captives silly women laden with sins, who are led away with divers desires:

7 Always learning, and never attaining to the knowledge of the truth.

* 1 Tim. iv. 1; 2 Pet. iii. 3; Jude 18.

VER. 25. *If at any time* §§ God may touch the hearts of those who believe not, or who lead a wicked life. Wi.—In the Greek it is *μηποτε*, lest; that is, correct those who resist the truth, in hopes that God will some time bring them by repentance to the knowledge of the truth. The Greek does not express a fear that they will repent, but a certain doubt, mixed with strong hope and earnest desire of their conversion. Conversion from sin and heresy is the gift of God, yet we see good exhortations and prayers are available thereto; which would not be the case if we had not free-will.

VER. 26. *By whom they are held captives* ||| *at his will*: for sinners wilfully put themselves under the slavery of the devil, and wilfully remain in it. The Greek signifies that they are taken alive in the devil's nets. Wi.

* V. 3. *Κακοπάθησον*; and ver. 9, for laboro, *κακοπαθῶ*.

† V. 4. Qui certat in agone, *ἐν ἀθλῇ τις*.

‡ V. 6. Laborantem agricolam, oportet primum de fructibus percipere. It has the same ambiguity in the Greek.

§ V. 7. Dabit, *δώσει*, which Dr. Wells prefers, though in more Greek copies be found *δόν*, det.

|| V. 15. Probabilem, *δόκιμον*.

¶ Ibid. Rectè tractantem, *ὀρθοτομοῦντα*.

** V. 16. Vaniloquia, *κενοφωνία*. See 1 Tim. vi. 20.

†† V. 17. Ut cancer, *ὡς γάγγραινα*.

‡‡ V. 24. Docibilem, *διδακτικόν*. See 1 Tim. iii. 2, which is there translated doctorem, and it signifies one fit to teach.

§§ V. 25. Ne quando, *μήποτε*, quasi, si quando

||| V. 26. Captivi tenentur, *ἐζωγρημένοι*.

CHAP. III. VER. 1. *Know*. Do not be troubled at the many evils, persecutions, and heresies, which rise up against the Church. There have ever existed such since the Church was first established, and such ever will exist. Did not Jannes and Mambres rise up against Moses? Calmet. See 1 Tim. iv. 1; 2 Pet. iii. 3; Jude 18.—*That in the last days*. It only signifies hereafter. And the advice S. Paul gives to Timothy, (ver. 5,) *now these avoid*; shows that some of those false teachers should come in S. Timothy's days. We may observe that few agree exactly in translating or expounding the sense of so many Greek or Latin words, which express the vices of such heretics; but the difference is so small, that it need not be taken notice of. Wi.

VER. 2. S. Cyprian, expounding these words, says, "Let no faithful man, who keepeth in mind our Lord's and apostle's admonition, marvel, if he see in latter times proud and stubborn men, enemies of God's priests, go out of the Church to attack the same, since both our Lord and his apostle have predicted that such things would be."

VER. 5. *Having an appearance indeed of piety*, in some things, as we may see heretics affect to be thought more exact than the Catholics in some things, by which the devil more easily deceives souls, but denying by their lives the power, virtue, and force of piety. Wi.—*These avoid*. S. Paul having in the preceding verses described the vices and enormities which were to reign in the world in the latter days, here warns Timothy, that already people given to such extravagancies were in the world, and that consequently in regard of Timothy, those days were already come. Chrysos., Theophyl., &c.

VER. 6. *Of this sort*, &c. Here S. Paul gives a true description of heretics, and evil men; such as they have existed in every age. For there never existed a

8 Now as Jannes and Mambres resisted Moses: so these also resist the truth, men corrupted in mind, reprobate as to the faith.

9 But they shall proceed no farther: for their folly shall be manifest to all, as theirs also was.

10 But thou hast fully known my doctrine, manner life, purpose, faith, long-suffering, love, patience,

11 Persecutions, afflictions: such as came upon me at Antioch, Iconium, and at Lystra: what persecutions I endured, and out of all the Lord delivered me.

12 And all who will live piously in Christ Jesus, shall suffer persecution.

13 But evil men, and seducers, shall grow worse and worse: erring, and driving into error.

14 But continue thou in the things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned.

15 And because from thy infancy thou hast known the holy Scriptures, which can instruct thee unto salvation, through the faith which is in Christ Jesus.

16 All Scripture divinely inspired is profitable to teach, to reprove, to correct, to instruct in justice:

17 That the man of God may be perfect, furnished unto every good work.

b Exod. vii. 11.—c Acts i. 4, et seq.—d 2 Pet. i. 20.

time, either under the Old or New Testaments, in which such have not appeared. Calmet.—*Who creep* * into houses, and lead captives silly women, &c. That is the custom of almost all heretics. See S. Jerom to Ctesiphon, tom. 4, part 2, p. 477, nov. edit., where he brings a number of instances, from Simon Magus to his time. Wi.

VER. 8. *Jannes and Mambres*. The names of magicians, who in Egypt resisted Moses, says S. Chrys., and though not mentioned in the Scriptures, their names might be known by tradition. Wi.—These magicians are called by different names. The Greek has Jannes and Jambres. Some ancient writers, Jannes and Mambres, as Cyprian, Optatus, (c. 7,) Born., &c. The Jews call that Joanne, or Johanna, whom the Greeks name Jannes; and that called by the Jews Jambres, the Greeks name Mambres. The Hebrews would have them to be the sons of Balaam, the soothsayer, and the masters of Moses in the sciences of the Egyptians. Calmet.

VER. 9. *But they shall proceed no farther*. S. Paul shows what will be the fate of all heresies; and the annals of the Church prove good his words, that they will appear to flourish for a time, and then will die away and be forgotten.

VER. 14. *But continue thou in the things which thou hast learned*, &c. S. Paul here gives particular advice to his disciple, S. Timothy, who had been long since instructed in all the truths and mysteries of the Christian faith, who had received the gifts of the Holy Ghost, of prophecy, of interpreting the Scriptures, who was a priest, a bishop of Ephesus, the metropolis of Asia, whose office it was to instruct, direct, and convert others. He tells this great bishop, that the holy Scriptures are able, and may conduce or can instruct him unto salvation, (ver. 15,) unto his own salvation and that of others. Wi.—The apostle here entreates his disciple, and in him all future Christians, to adhere to the true deposit of doctrine. He teaches, with Catholics, that all Scripture is profitable; but not with Protestants, that Scripture alone is necessary and sufficient.

VER. 16. *All Scripture divinely inspired is profitable to teach, to reprove, to correct, or admonish, to instruct others in justice*, and in the ways of virtue, that thus he who is a man of God, a minister of the gospel, may be perfect and instructed unto every good work. But when our adversaries of the pretended reformation, undertake from these four verses to show, first, that every ignorant man or woman is hereby warranted to read and put what construction his or her private spirit, or private judgment, suggests upon all places of the Holy Scriptures; and secondly, that the Scriptures alone contain all truths which a Christian is bound to believe; or at least, that the Scriptures teach him all things necessary to salvation, without regard to the interpretation and authority of the Catholic Church: I may at least say (without examining at present any other pretended grounds of these assertions) that these consequences are very remote from the text and sense of S. Paul in this place. As to the first, does this follow: the Scriptures must be read by Timothy a priest, a bishop, a man of God, a minister of the gospel, whose office it is to instruct and convert others, therefore they are proper to be read and expounded by every ignorant man or woman? Does not S. Paul say elsewhere, (2 Cor. ii. 17,) that many adulterate and corrupt the word of God? does not S. Peter tell us also, (2 Pet. iii. 16,) that in S. Paul's Epistles are some things . . . which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition? See the preface to S. John, where reasons are brought for which it was requisite that the Church should put some restraint to the abuse which the ignorant made of reading the Scriptures in vulgar tongues. As to the second consequence, does it follow every Scripture Divinely inspired is profitable for S. Timothy, for a priest, a bishop, a man of God, a minister and preacher of the gospel, to teach and instruct, and conduce to bring both him and others to salvation; therefore they contain all

CHAP. IV.

His charge to Timothy: he tells him of his approaching death, and desires him to come to him.

I CHARGE thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom:

2 Preach the word, be instant in season, out of season, reprove, entreat, rebuke with all patience and doctrine.

3 For there shall be a time when they will not bear sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears.

4 And will turn away indeed their hearing from the truth and will be turned to fables.

5 But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober.

6 For I am even now ready to be sacrificed: and the time of my dissolution is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 For the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me at that day: and not to me only, but to them also who love his coming. Make haste to come speedily to me.

9 For Demas hath left me, loving this world, and is gone to Thessalonica:

* *Ch. iv. 14.*

things that a Christian need to believe? &c. Is not every Christian bound to believe that the books in the canon of the New and Old Testament are of Divine authority, as in particular these two Epistles of S. Paul to Timothy? Where does the Scripture assure us of this? But of this elsewhere. Wi.—Every part of Divine Scripture is certainly profitable for all these ends. But if we would have the whole rule of Christian faith and practice, we must not be content with those Scriptures which Timothy knew from his infancy, (that is, with the Old Testament alone,) nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the Church, to which the apostles delivered both the book and the true meaning of it. Ch.

* V. 6. Qui penetrant, ἐνδύνοντες.

† Ibid. Mulierculas, γυναικάρια: nunquam pervenientes, μηδέποτε δυνάμενα, which agrees with γυναικάρια.

CHAP. IV. VER. 1 *By his coming.** The sense by the Greek seems to be, who shall judge them at or by his coming, rather than *I charge thee by his coming*, as others translate. Wi.

VER. 2. *In season,† out of season*; i. e. whether the hearers are willing to hearken to thee or not. Or, as others understand it, whether it be convenient or inconvenient for thee to signify that the ministers of God must not desist from preaching, whatever troubles they are under. Wi.

VER. 3. *Having itching ears*;† i. e. the hearers have such ears, running after novelties and such doctrine as favours their passions. Wi.

VER. 5. *Be thou vigilant, &c.* It may either be expounded, *watch in all things*; or, *take pains in all things*. The latter seems the true construction. Wi.—*An evangelist*; a diligent preacher of the gospel. Ch.—*Fulfil thy ministry.*‡ *Be sober.* There is nothing for this in the Greek, nor in S. Chrysostom. The Latin interpreter seems to have added it, as being contained in the other Greek words in this verse. Wi.

VER. 6. *I am even now ready to be sacrificed.*|| Lit. to be immolated. See Phil. ii. 17.—*The time of my dissolution* (lit. resolution) *is at hand*. This makes many judge that this letter was written during his last imprisonment; but the sense perhaps may be, that being old and worn out with labours, he could not live long. Wi.

VER. 7. *I have fought a good fight, or strived a good strife.*¶ The Latin and Greek may signify any kind of striving for a prize.—*I have kept the faith*, not only the Christian faith, but been faithful in my office. Wi.

VER. 8. *A crown of justice, which the Lord, the just judge, will render to me.* These words confirm the Catholic doctrine, that good works performed with the assistance of God's grace, deserve and are meritorious of a reward in heaven: it is what is signified, 1. by a crown of justice; 2. from a just judge; 3. which he will render or give as a reward. Yet we own, with S. Aug., that we have no merit, but what is also a gift of God from his grace and mercy, and grounded on his promises. Wi.

VER. 9. *Demas hath, &c.* The Demas here mentioned, is the same that was at Rome with S. Paul in his first voyage, in 61 or 62, and of whom he makes mention in his Epistle to the Colossians, (iv. 14,) also in that to Philemon, ver. 24. He was perverted in this last voyage, in 65, and abandoned his master in time of danger. It is not ascertained whether he entirely renounced his faith, or whether

19 Crescens into Galatia, Titus into Dalmatia.

11 * Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for the ministry.

12 But Tychicus I have sent to Ephesus.

13 The cloak, which I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments.

14 Alexander, the coppersmith, hath done me many evil things: the Lord will render to him according to his works:

15 Whom do thou also avoid: for he hath greatly opposed our words.

16 At my first defence no man stood with me, but all forsook me: may it not be laid to their charge.

17 But the Lord stood by me and strengthened me, that by me the preaching may be accomplished, and that all the Gentiles may hear: and I was delivered from the mouth of the lion.

18 The Lord hath delivered me from every evil work: and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, † and the household of Onesiphorus.

20 Erastus remained at Corinth. And Trophimus I left sick at Miletus.

‡ *Supra, i. 16.*

God gave him grace to rise from his fall; or whether the love of the world, with which S. Paul here reproaches him, was only a passing fault, and an effect of pure human infirmity. Calmet.—*Loving this world*; i. e. his safety, and to avoid persecutions. Wi.

VER. 10. *Crescens into Galatia, Titus, &c.* These two did not abandon the faith, but only left S. Paul to preach the gospel, with his consent. Crescens went from Rome into Galatia, or into Gaul, as it is found written in the Greek. Theodoret, Eusebius, Epiphanius, &c., say that Galatia, in the Greek, is often put for Gaul, in profane authors. On this account it is said by some that Crescens preached in Gaul. Adon makes him founder of the Church of Vienne, in Dauphine; an opinion still prevalent in that city. The feast of S. Crescens is kept by the Latin Church, on the 27th of June. Calmet.—As to Titus, it cannot be doubted but he went into Dalmatia for the purpose of the ministry, and by the order of S. Paul. Thence it seems most probable that he went into Crete, where he governed the Church as a bishop, and there died.—Theod., S. Chrys., Theophyl., Est., &c.

VER. 11. *Luke.* S. Luke was always much attached to S. Paul. It is thought he accompanied him to the time of his martyrdom.—*Mark.* This is John Mark, cousin of Barnabas, of whom mention has been made, Acts xiii. 12, &c., also Col. iv. 10. He rather wavered in faith at the beginning, but was afterwards much attached to the apostle. Calmet.

VER. 12. *Tychicus.* Theodoret and some others have inferred from this verse that Timothy was not at Ephesus at this time; otherwise S. Paul would have here said, *I have sent Tychicus to thee*. Timothy, in quality of bishop of Ephesus, had the inspection of the whole province of Asia; hence S. Paul might have presumed that Tychicus would not be able to find him in that city. But these reasons do not appear sufficiently convincing. Tychicus might have been the bearer of this Epistle; then S. Paul might say, *I have sent him to carry it*. Or S. Paul might have sent him before, and here tells Timothy of it; because, on account of the distance of Rome from Ephesus, he might not have yet heard of his arrival. Mention has been made of Tychicus before, Acts xx. 4; Eph. vi. 21, Col. iv. 7. Calmet.

VER. 13. *The cloak,* which I left at Troas.* It is expounded a cloak by S. Chrys., S. Jerom, &c. Others think he may mean some coffer, or trunk, in which were his books, and some things that he valued. Wi.

VER. 14. *The Lord will render †† to him.* We read *shall render*, not only in the Latin and Syriac, but also in divers Greek MSS., which Dr. Wells again prefers before the ordinary Greek copies, in which we read, *The Lord render or reward him*, as in the Prot. translation. If that was the true reading, we must take the words by way of a prophecy, and not as an imprecation or curse. Wi.

VER. 17. *The Lord stood, &c.* All agree that Nero is here meant by the lion. S. Chrys. thinks that S. Paul was set at liberty after this first justification of his conduct, but that having afterwards converted the cup-bearer of Nero, he was by him beheaded. S. Chrys., hom. 10, p. 611.—The times predicted by the apostle in this Epistle (ver. 3 and 4) are now arrived; and the warnings he gives to Timothy and to all preachers of the word, should be sedulously attended to. *Preach the word: be instant in season and out of season, reprove, entreat, rebuke with all patience and doctrine.* There will arrive a time when men will not bear sound doctrine; eager in the extreme to hear what flatters, they will have recourse to a variety of teachers not lawfully sent or ordained, calculated to tickle their ears. Assentatores populi, multitudinis levitatem voluptate quasi titillantes. Cic.—*And*

21 Make haste to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brethren, salute thee.

was delivered from the mouth of the lion; that is, according to the common exposition, from Nero. Wi.

* V. 1. Per adventum, κατὰ τὴν ἐπιφάνειαν.

† V. 2. Ευκαίρως ἀκαιρως, Tempestivè, intempestivè.

‡ V. 3. Prurientes auribus, κνηθόμενοι; if it agreed with teachers, it should be κνηθόμενους.

§ V. 5. Ministerium tuum imple, πληροφόρησον. S. Chrys., (λόγ. θ. p. 371,) *ρουτίει, πλήρωσον*; and so again, (ver. 17,) *prædicatio impleatur, πληροφόρηθῃ, ρουτίει*. says S. Chrys., p. 376, *πληρωθῇ*. S. Chrys. doubtless understood Greek as well as Erasmus or Mr. Legh, who therefore need not have accused the Latin

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

interpreter as if he knew not Greek, so as to distinguish betwixt *πληροφoρεῖν* and *πληροῦν*.

|| V. 6. Jam delibor, ἤδη σπένδομαι. See S. Chrys., (ὁμ. θ. p. 372,) *the σπονδῇ, libamen, is more than θυσία, hostia.*

¶ V. 7. Certamen certavi, τὸν ἀγῶνα ἡγωνίσμαι. It is not expressed by μάχομαι and μαχή.

** V. 13. Penulam, φελόνην, some MSS. φαίλονην, and φαιλώνην. S. Chrys., (ὁμ. 1, p. 375,) *ἐνταῦθα τὸν ἱμάτιον λέγει*; though he takes notice, that some understood *γλωσσομοκον, ἔνθα τὰ βιβλία.*

†† V. 14. Reddet, ἀποδώσει, in some MSS., though in more, ἀποδώ. The commentary of S. Chrys. agrees with the Latin.

THE

EPISTLE OF S. PAUL, THE APOSTLE

TO

TITUS.

TITUS was an uncircumcised Gentile: we know not on what occasion he attached himself to S. Paul. It is however certain that he was of great utility to S. Paul in the government of the Church. S. Paul having preached the faith in the island of Crete, left his beloved Titus there to finish the work which he had begun. Afterwards the apostle, on a journey to Nicopolis, a city of Macedonia, wrote this Epistle to Titus; in which he directs him to ordain bishops and priests for the different cities, showing him the principal qualities necessary for a bishop, also gives him particular advice for his own conduct to his flock, exhorting him to hold to strictness of discipline, but seasoned with lenity. It was written about thirty-three years after our Lord's ascension. Ch.

CHAPTER I.

What kind of men he is to ordain priests. Some men are to be sharply rebuked.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God, and the acknowledging of the truth, which is according to piety:

2 Unto the hope of life everlasting, which God, who lieth not, hath promised before the times of the world:

3 But hath in due times manifested his word through preaching, which is committed to me according to the commandment of God, our Saviour.

4 To Titus, my beloved son, according to the common faith, grace and peace from God, the Father, and from Christ Jesus, our Saviour.

5 For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee.

6 * If any be without crime, the husband of one wife, having faithful children, not accused of luxury, nor disobedient.

7 For a bishop must be without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre:

8 But given to hospitality, gentle, sober, just, holy, continent,

9 Embracing that faithful word which is according to doctrine: that he may be able to exhort in sound doctrine, and to convince the gainsayers.

* 1 Tim. iii. 2.

CHAP. I. VER. 1. *According to the faith of the elect of God*; that is, of the Christians, now the elect people of God.—*Truth, which is according to piety*: because there may be truth also in things that regard not piety. Wi.

VER. 2. *Who * lieth not*, or who cannot lie, being truth itself.—*Hath promised*; that is, decreed to give life everlasting to his faithful servants.—*Before the times of the world*.† Lit. before secular times. Wi.

VER. 4. *To Titus, my beloved* (in the Greek, my true and ‡ genuine) son, . . . *grace and peace*. In the present ordinary Greek copies is added *mercy*, which the Prot. translators followed; but it is judiciously omitted by Dr. Wells, as not found in the best MSS., nor in S. Chrys. Greek edition, nor in the ancient Greek and Latin Fathers. Wi.

VER. 5. *That thou shouldst, &c.* The sense cannot be, that he was to change any thing S. Paul had ordered, but to settle things which S. Paul had not time to do; for example, *to establish priests* || in the cities, that is to say, bishops, as the same are called bishops, ver. 7; and as S. Chrys. and others observe, it is evident from this very place that the word *presbyter* was then used to signify either priests or bishops Wi.—That the ordaining of priests belongs only to bishops, is evident

from the Acts and from S. Paul's Epistles to Timothy and Titus. It is true, S. Jerom seems to express himself as if in the primitive Church there was no great difference between priests and bishops, yet he constantly excepts giving holy orders, (Ep. 85,) as also confirming the baptized, by giving them the Holy Ghost by imposition of hands and holy chrism (Dial. cont. Lucif. c. 4); which pre-eminence he attributes to bishops only. To assert that there is no distinction between a priest and bishop is an old heresy, condemned as such by the Church. See S. Epiphanius, Hær. 75. S. Austin, Hær. 53.

VER. 6. *Without crime*. See the like qualifications, 1 Tim. iii. Wi.—If we consult all antiquity we shall find, that if in the early infancy of the Church some who had been once married were ordained to the ministry, we shall find that after their ordination they abstained from the use of marriage. See S. Epiph. l. 3, cont. Hær. et l. 2, Hæres. 59.

VER. 7. *Not proud*.¶ The Greek word is of an extensive signification, which the Protestants have translated *self-willed*. The Latin interpreter (2 Pet. ii. 10) for the same Greek word has put, *pleasing themselves*; as it were, never pleaser with others, the unhappy disposition of a proud man. Wi.

10 For there are also many disobedient, vain talkers, and seducers: especially they who are of the circumcision:

11 Who must be reprov'd, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of them, a prophet of their own, said: The Cretians are always liars, evil beasts, slothful bellies.

13 This testimony is true: wherefore rebuke them sharply, that they may be sound in the faith,

14 Not attending to Jewish fables, and commandments of men, that turn themselves away from the truth.

15 *All things are clean to the clean: but to the defiled, and the unbelievers, nothing is clean, but both their mind and their conscience are defiled.

16 They confess that they know God, but in their deeds they deny him: being abominable, and incredulous, and to every good work reprobate.

CHAP. II.

How he is to instruct both old and young. The duty of servants. The Christian's rule of life.

BUT speak thou the things that become sound doctrine:

2 That the aged men be sober, chaste, prudent, sound in faith, in charity, in patience.

3 The aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well:

a Rom. xiv. 20.

VER. 8. *Continent*:** though both the Latin and Greek word signify in general, one that hath abstained, or contained, and overcome himself: yet it is particularly used for such as contain themselves from carnal pleasures. Wi.

VER. 12. *One of them, a prophet of their own*.†† He does not mean a true prophet, but as the pretended prophets of Baal were called prophets. S. Paul understands Epimenides, a poet of Crete, who by some pagan authors was thought to know things to come; but Aristotle says, he knew only things past, not to come. The ill character he gave of the Cretians was, that they were *always liars, evil beasts, slothful bellies*, addicted to idleness and sensual pleasures. Wi.

VER. 13. *This testimony, or character, says the apostle, is true by public fame of them, and therefore they must be rebuked sharply*,‡‡ their condition and dispositions requiring it; which, therefore, is not contrary to the admonition he gave to Timothy, to be gentle towards all. 2 Tim. ii. 24. Wi.

VER. 14. *Jewish fables, and commandments of men*. False traditions of the Jewish doctors, which were multiplied at that time. Calvin pretended from hence, that holydays and fasting days, and all ordinances of the Catholic Church, were to be rejected as null, because they are the precepts of men. By the same argument must be rejected all laws and commands of princes and civil magistrates, as being the precepts of men. Fine doctrine! He might have remembered what S. Paul taught, (Rom. xiii.) that all power is from God; and what Christ said, (Luke x. 16,) "He that hears you, hears me," &c. He might have observed that the men the apostle here speaks of, had turned away themselves from the Christian faith. Wi.

VER. 15. *All things are clean to the clean*. That is, no creature is evil of its own nature; and the distinction of animals, clean and unclean, is now out of date, as are the other ceremonies of the Jewish law. And that to these unfaithful, defiled men, nothing is clean, because their consciences are defiled when they make use of them against their conscience. Wi.—But to the defiled, &c. On the contrary, the man whose soul is defiled with sin, or who lives in infidelity, never can possess purity of heart; whatever legal washings or purifications, whatever sacrifices or ceremonies of the law he may make use of, all these cannot wash away the stains of the soul. Estius, Men., Tir.

* V. 2. Qui non mentitur, ὁ ἀψευδής.

† Ibid. Ante tempora sæcularia, πρὸ χρόνων αἰώνιων.

‡ V. 4. Dilecto filio. Γνησίῳ τέκνῳ.

§ V. 5. Ut corrigas, ἐπιδορθώσω, ut supercorrigas.

¶ Ibid. Per civitates presbyteros, πρεσβυτέρους. S. Chrys., (p. 387,) τοὺς ἐπισκόπους.

¶ V. 7. Non superbum. S. Jerom says, non tumidum, μὴ αὐθαδῆ. See Corn. a Lapide and Legh's Critica. 2 Pet. ii. 10.

** V. 8. Continentem, ἐγκρατῆ. The Prot. translate the verb, (1 Cor. vii. 9,) If they cannot contain, let them marry.

†† V. 11. Universas domos, ὅλους οἴκους.

‡‡ V. 12. Propheta, προφήτης. Cretenses, semper mendaces, malæ bestię, ventres pigrī: Κρήτες, αἰ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί. Aristotle, l. 3, Rhetor. c. 17. Epimenides ille de futuris non vaticinabatur: περὶ τῶν ἐσομένων οὐκ ἔμεινεν, ἀλλὰ περὶ τῶν γεγενημένων.—Κρητίζειν was proverbially used for

4 That they may teach the young women prudence, to love their husbands, to love their children,

5 To be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed.

6 Young men in like manner exhort to be sober.

7 In all things show thyself an example of good works, in doctrine, in integrity, in gravity,

8 Sound speech, unblameable: that he, who is on the contrary part, may be afraid, having no evil to say of us.

9 Exhort servants to be obedient to their masters, in all things pleasing, not contradicting,

10 Not defrauding, but in all things showing good fidelity: that they may adorn the doctrine of God, our Saviour, in all things.

11 For the grace of God, our Saviour, hath appeared to all men,

12 Instructing us, that renouncing impiety, and worldly desires, we should live soberly, and justly, and piously in this world,

13 Waiting for the blessed hope, and coming of the glory of the great God, and our Saviour, Jesus Christ:

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, pursuing good works.

b Eph. vi. 5; Col. iii. 22; 1 Pet. ii. 18.—c Infra, iii. 4.

uttering falsehood, and it was a received adage, and very illiberal on the inhabitants of Crete, Kappadocia, and Cilicia.

Κρήτες, Καππαδοκίαι, Κίλικίαι, τρία Καππά Κακίαια.

§§ V. 13. *Durè, ἀποτόμως*; a metaphor from surgeons cutting.

|| V. 14. *Adversantium se a fide, ἀποστρεφόμενων*.

CHAP. II. VER. 2. *Be sober*. The Greek Fathers, Theodoret and Theophylactus, translate the word, *sober, attentive, or vigilant*. But Latin interpreters understand it of sobriety, in the literal meaning of the word.

VER. 3. *In holy attire*.* See 1 Tim. ii. 9. The Greek word is sometimes used to signify the whole constitution, or state of a man's health in all the parts of his body: here it is taken for a woman's whole exterior carriage, her gait, gesture, looks, discourse, dress, that nothing appear but what is edifying. Wi.

VER. 4. *Love their husbands*. This is the first lesson he wishes to be given to young women; that they should always manifest a love, an attachment, respect, and obedience, to their husbands. But it must be a chaste love. Vult ea, amore viros suos castè; vult inter virum et mulierem esse pudicam dilectionem. S. Jerom.

VER. 5. *Discreet, chaste, sober*. In the Greek is nothing for *sober*. The Latin interpreter seems to have added it, as another signification of one of the Greek words. See 1 Tim. iii. 2. Wi.

VER. 7. *In gravity*: to which is added, in the Prot., *sincerity*,† from some Greek copies; but it is left out by Dr. Wells, as being not in the best Greek MSS., nor is it in the Amsterdam edition (1711). Wi.

VER. 10. *Not defrauding*.‡ S. Jerom puts, *not stealing*. The Greek signifies private thefts. Dr. Wells, *not by filching*.—That they may adorn (or give honour to) the doctrine of God, our Saviour, in all things; by whom we may understand God, i. e. Christ, God and Man, or God as common to the three Divine persons. Wi.

VER. 12. *We should live soberly,§ and justly, and piously*. S. Jerom puts (as in other places for the same Greek word) *chastely, justly, and piously*. The words comprehend man's duty to himself, to his neighbour, and towards God. Wi.

VER. 13. *Waiting for the blessed hope; i. e. for the happiness of the blessed in heaven, promised and hoped for.—And coming of the glory of the great God,|| and our Saviour, Jesus Christ*. The title of great God, says Dr. Wells, is here referred to our Saviour Jesus Christ, by Clem. of Alex., in Protreptico, c. 6. He might have added, and by the general consent of the Greek and Latin Fathers. S. Chrys. here cries out, "Where are now they who say that the Son is less than the Father?" S. Jerom in like manner, "Where is the serpent Arius? Where is the snake Eunomius?" And that this title of great God is here given to Jesus Christ, may be shown from the text itself, especially in the Greek; for the *glorious coming, and appearance*, in other places of S. Paul, is always used to signify Christ's coming to judge the world. Secondly, inasmuch as one and the same Greek article falls upon the great God and our Saviour Christ; so that even M. Simon, in a note on these words, says the construction is, *and the coming of Jesus Christ, the great God, our Saviour*, and blames Erasmus and Grotius for pretending that this place is not a confutation of the Arians. Wi.

VER. 14. *A people particularly acceptable*.¶ S. Jerom translates, *an elegant or eminent people*. Wi.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAP. III.

Other instructions and directions for life and doctrine.

ADMONISH them to be subject to princes, and powers, to obey at a word, to be ready to every good work :

2 To speak evil of no man, not to be litigious, but modest, showing all mildness towards all men.

3 For we ourselves also were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, and hating one another.

4 But when the goodness and kindness of our Saviour, God, appeared :

5 *Not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost,

6 Whom he hath poured forth upon us abundantly, through Jesus Christ, our Saviour :

7 That being justified by his grace, we may be heirs according to the hope of life everlasting.

a 2 Tim. i. 9.

* V. 3. In habitu *σεμνῶν*, ἐν καταστάματι ἱεροπρεπεί. Scapula, out of Dioscorus, says *κατάστημα* is *constitutio naturalis corporis*. See S. Jer., p. 426.

† V. 7. In some Greek is added ἀφθαρσίαν, sincerity.

‡ V. 10. Non *φραζόμενοι*, μὴ νοσοφίζομένους, non suffurantes.

§ V. 12. Sobriè, *ῥηδὴ*, ἐν *πίδι*. S. Jerom, in his commentary, *castè, justè, et piè*. So he generally translates *σωφρων*, *σωφρόνως*, &c.

|| V. 13. Adventum gloriæ magni Dei, et Salvatoris nostri Jesu Christi; ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. S. Chrys., (p. 401, lin. 43,) *ποῦ εἰσιν οἱ τοῦ Πατρὸς, ἐλάττονα τὸν υἱὸν λέγοντες*. S. Jer., "Ubi est serpens Arius? ubi est Eunomius coluber?" S. Paul uses ἐπιφάνειαν for the coming of Christ to judgment. The same Greek article is put thus, τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος, and not καὶ τοῦ Σωτῆρος.

¶ V. 14. Acceptabilem, *περιούσιον α περιεῖμι*. S. Jerom says, *Egregium, præcipuum*. See Deut. vii. 6; Exod. xix. 5; Psal. cxxxiv. 4. Israel in possessionem sibi. See also S. Chrys. λόγ. i. p. 402, linea 4ta.

CHAP. III. VER. 1. *Princes and powers*. At the time S. Paul wrote this Epistle to Titus, there were many Jews, particularly the disciples of Judas of Gaulan, who maintained that the Hebrews were under no obligation of obeying any other than God, or at most the rulers of their own nation. S. Paul here admonishes them, that in conformity with the example and instruction of our Divine Saviour, they ought likewise to obey every other temporal prince set over them by the Almighty, provided they commanded nothing contrary to the law of God. S. Jerom. Estius. Menochius.

VER. 4. *The goodness and kindness*. Lit. *humanity of our Saviour*. By *humanity* * some expound Christ's appearing in his human nature, but by the Greek is meant the love of God towards mankind. Wi.

VER. 5. *Not by the works, &c.* S. Paul in this verse alludes to the sacrament of baptism. This text is brought by divines to prove that baptism, like every other sacrament, produces its effects by its own power, (or, as it is termed in the schools, *ex opere operato*), independently of any disposition on the part of the re-

8 It is a faithful saying: and of these things I will have thee to affirm earnestly: that they who believe in God, may be careful to excel in good works. These things are good and profitable to men.

9 ^bBut avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain.

10 A man that is a heretic, after the first and second admonition, avoid:

11 Knowing that he that is such an one, is subverted, and sinneth, being condemned by his own judgment.

12 When I shall send to thee Artemas, or Tychicus, make haste to come to me to Nicopolis: for there I have determined to winter.

13 Send forward Zenas, the lawyer, and Apollo, carefully, that nothing be wanting to them.

14 And let our men also learn to excel in good works for necessary uses: that they be not unfruitful.

15 All that are with me, salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

b 1 Tim. i. 4, and iv. 7; 2 Tim. ii. 23.

ceiver. We are saved, says the apostle, not by the works of justice, or any good works we have performed, but our salvation must be attributed solely to the mercy of our Saviour, God, manifested to us by the *washing itself of regeneration and renovation of the Holy Ghost*.—By the *laver of regeneration, &c.*† That is, of baptism, by which we are born anew the adoptive children of God, by the grace of the Holy Ghost, whom he hath poured, &c. Wi.

VER. 8. *It is a faithful saying*. He means what he has already said, of our being justified by the grace and mercies of God.—*And of these things I will have thee to affirm † earnestly*. The sense is not, *I would herein confirm thee*, but that he would have his disciple, Titus, to confirm and settle others in the belief of these truths, that, as it follows, *they may be careful to excel in good works*. Wi.

VER. 10. *A man that is, &c.* Many ancient copies have this passage thus, *Avoid a heretic after one reprehension*. S. Irenæus, Tertullian, S. Cyprian, Ambrose, &c., and many ancient Greek copies, omit a *second reprehension*.

VER. 11. *Knowing that he that is such an one, is subverted*: § a metaphor from a house that is thrown down, even to the foundation, by the Greek. He speaks of heretics whose obstinacy seems evident; for no one is properly a heretic but who is obstinate in his errors.—*And sinneth, being || condemned*; or, condemned by his own judgment, when his ignorance cannot be a sufficient plea for him. Wi.—Other offenders are judged and cast out of the Church by the sentence of the pastors of the same Church. Heretics, more unhappy, run out of the Church of their own accord; and by so doing, give judgment and sentence against their own souls. Ch.

* V. 4. Benignitas et humanitas, *χρηστότης καὶ φιλανθρωπία*. See Estius

† V. 5. Lavacrum, *λουτρόν*. See Eph. v. 26.

‡ V. 8. De his volo te confirmare, *περὶ τούτων βούλομαι σε διαβεβαιώσθαι*. on which S. Chrys. says, (λόγ. στ'. p. 406,) *τούτίστι, ταῦτα διαλέγεσθαι*; I would have to declare these things, &c.

§ V. 11. Subversus est, *ἐξέστραπται*, eversus est.

|| Ibid. Proprio judicio condemnatus, *αὐτοκατάκριτος*.

THE

EPISTLE

S. PAUL, THE APOSTLE,

TO

PHILEMON

PHILEMON was a rich man, and of high birth. He had been converted by S. Paul, when he was preaching at Ephesus, or by his disciple Epaphras. His house was become not unlike a church. Onesimus, his slave, far from profiting of the excellent example set before him, became more wicked; he plundered his master, and flew to Rome, where S. Paul was detained in prison for the first time. He received the poor fugitive charitably, and wrote to his master in his behalf.—The letter

seems to have been written in the year sixty-one, during S. Paul's first imprisonment at Rome. It contains, as S. Chrys. observes, divers profitable instructions, and marks of S. Paul's charity towards a poor fugitive servant. Erasmus says Cicero never wrote with greater eloquence. Wi.

CHAPTER I.

He commends the faith and charity of Philemon: and sends back to him his fugitive servant, whom he had converted in prison.

PAUL, a prisoner of Christ Jesus, and Timothy, our brother: to Philemon, our beloved and fellow-labourer,

2 And to Appia, our dearest sister, and to Archippus, our fellow-soldier, and to the church which is in thy house.

3 Grace to you, and peace from God, our Father, and from the Lord Jesus Christ.

4 I give thanks to my God, always making a remembrance of thee in my prayers,

5 Hearing of thy charity and faith, which thou hast in the Lord Jesus, and towards all the saints:

6 That the communication of thy faith may be made evident in the acknowledgment of every good work, which is in you through Christ Jesus.

7 For I have had great joy and consolation in thy charity: because the bowels of the saints have been refreshed by thee, brother.

8 Wherefore, though I might have much confidence in Christ Jesus to command thee that which is to the purpose:

9 For charity sake I rather beseech, thou being such a one, as Paul the aged, and now also a prisoner of Jesus Christ:

10 I beseech thee for my son, Onesimus, whom I have begotten in my chains,

11 Who heretofore was unprofitable to thee, but now profitable both to me and to thee.

12 Whom I have sent back to thee. And do thou receive him as my own bowels:

13 Whom I would have detained with me, that for thee he might have ministered to me in the bands of the gospel:

14 But without thy counsel I would do nothing, that thy good deed might not be as it were of necessity, but voluntary.

15 For perhaps he, therefore, departed for a season from thee, that thou mightest receive him for ever:

16 Not now as a servant, but instead of a servant, a most dear brother, especially to me: but how much more to thee, both in the flesh, and in the Lord?

17 If, therefore, thou count me a partner, receive him as myself:

18 And if he hath wronged thee in any thing, or is in thy debt: put it to my account.

19 I, Paul, have written with my own hand: I will repay it: not to say to thee, that thou owest me thy own self also.

20 Yea, brother; may I enjoy thee in the Lord: refresh my bowels in the Lord.

21 Trusting in thy obedience, I have written to thee knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I hope that through your prayers I shall be given unto you.

23 Epaphras, my fellow-prisoner in Christ Jesus, salutes thee,

24 Marcus, Aristarchus, Demas, and Luke, my fellow-labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

CHAP. I. VER. 1. *Our . . . fellow-labourer*, or coadjutor. He calls him so because of the charity and zeal with which he promoted the gospel. Wi.

VER. 5. *Thy charity and faith . . . in the Lord Jesus,* and towards all the saints.* In the Greek is towards Jesus Christ, and towards all the saints. Wi.

VER. 6. *That the communication,†* That is, charitable contributions, done with a lively faith, may become evident,‡ and the good works known, which are in you; that is, done among you. This seems the sense by the following verse, where S. Paul expresseth his joy in hearing of Philemon's charity towards the saints. Wi.

VER. 8. *To command thee, &c.* As an apostle of Jesus Christ, I have the power even of ordering thee to forgive Onesimus, and to receive him again into favour; likewise as Paul, the aged, respect and regard being always due in a particular manner to old men; or again, as a prisoner of Jesus Christ, suffering here out of love for Jesus Christ and the faithful: I might here make use of all these different reasons to induce thee to pardon a poor fugitive slave, but I will not; I merely as a poor humble suppliant, forgetting all the dignity due to my apostleship, my grey hairs, or my chains, beseech thee to pardon him. Nor can I for a moment doubt of obtaining my request, when I consider the great charity thou hast in Jesus Christ towards all the saints. Calmet. A.

VER. 9. *I rather beseech thee, thou being such a one § as Paul.* That is, united to him in spirit, by the same faith and charity; I am therefore confident thou wilt not refuse the request of Paul, now an aged man, and a prisoner, for the sake of Jesus Christ. Wi.

VER. 10. *I beseech thee, &c.* How great is the ingenuity shown by S. Paul in this Epistle, in obtaining for Onesimus the pardon of his master, Philemon. Having in the preceding verse endeavoured by every argument which a real tenderness and compassion could inspire, and making use of every expression that could conciliate the favour of Philemon, to obtain his charitable request, he in this verse for the first time dares mention *Onesimus* by name; a name which he was sensible must sound harsh in the ears of one who had received an injury from him. See how he endeavours to prevent so unhappy an effect, by adding to the name every epithet that could any way tend to soften all feelings of asperity, and excite compassion and pity. *I beseech thee then for my son, whom I have begotten, and that in my chains.* Calmet.

VER. 11. *Who heretofore was unprofitable to thee, in taking and spending what belonged to thee, yet now, after a sincere conversion, is profitable || both to me and thee; to me, by the services he has done me in prison, and the joy I have had by his conversion; and also to thee, because I know thou wouldst have been glad to*

have rendered me all possible services thyself, and he has done them for thee; he hath supplied thy place. Wi.—S. Paul here makes an allusion to the word *Onesimus*, signifying *useful* in the Greek. He was before unprofitable, he says, to thee contrary to the import of his name; but now he is truly an *Onesimus*, or *useful* both to you and to me; to you indeed, by his conversion, and the resolution he now makes to serve you faithfully the remainder of his life; to me also, by the services he renders me in my chains. Calmet.

VER. 12—15. *Do thou receive him as my own bowels.* That is, as myself. Perhaps by the permission of God's providence (who never permits evil, but for some greater good) he departed from thee for a little while, ¶ that thou mightest receive him for ever, being now after his conversion in a way of being made partaker with thee of the same eternal happiness. Wi.

VER. 17. *If, therefore, thou count me a partner,*** as a brother in Christ, as a member of Christ with thee, receive him as myself. Wi.

VER. 18. *If he hath wronged thee in any thing,* as he doth, put it to my account, to my debtor, I will repay it, and satisfy thee for it. Wi.

VER. 19. *I, Paul, have written,* and testified this with my own hand. Some think he wrote the whole letter with his own hand, to make it more acceptable to Philemon.—*Not to say to thee, that thou owest me thy own self,* the eternal salvation of thy soul, by thy conversion to the faith of Christ. Wi.

VER. 20. *Yea, brother; may I enjoy thee in the Lord,* enjoy the fruits of thy friendship and love for me, and rejoice with thee. In this refresh my bowels in the Lord, grant me this satisfaction. I have written freely, and with confidence in thy obedience; that is, ready compliance, in giving him and me more than I ask to wit, his freedom. After this, he was made a deacon, and, as some say, a bishop and a martyr. See S. Jerom, and Tillemont in his Art. 45, on S. Paul, and his Notes 70, 71. Wi.

* V. 5. *Charitatem tuam et fidem, quam habes in Domino Jesu, et in omnibus sanctis; πρὸς τὸν κύριον Ἰησοῦν, καὶ εἰς πάντας τοὺς ἁγίους.*

† V. 6. *Ut communicatio, ἡ κοινωνία.* See S. Paul, 1 Cor. i. 9, &c.

‡ Ibid. *Evidens; most Greek copies, ἐνεργής, efficax, but in some, ἐναργής.*

§ V. 9. *Cum sis talis ut Paulus senex; τὸ αὐτὸς ὢν ὡς Παῦλος πρεσβύτερος.*

|| V. 11. *Ονήσιμος, utilis, but he useth ἀχρηστος and εὐχρηστέος. See Corn*

a Lapide.

¶ V. 15. *A little while. Lit. ad horam, πρὸς ὥραν*

** V. 17. *As a partner, ut socium, κοινωνόν*

THE
EPISTLE OF S. PAUL, THE APOSTLE.
TO THE
HEBREWS.

The Catholic Church hath received this Epistle, and declared it to be part of the Canonical Scriptures of the New Testament, though some doubted of it in the first ages, especially in the Latin Church, witness S. Jerom on the 8th chap. of Isaias; Luther and most of his followers reject it, but the Calvinists and the Church of England have received it. Others, who received this Epistle in the first ages, doubted whether it was written by S. Paul, but thought it written by S. Barnaby, or by S. Clement, or S. Luke, or at least that S. Paul only furnished the matter and the order in it, and that S. Luke wrote it, and S. Paul afterwards read it and approved it. It was doubted again, whether this Epistle was first written in Hebrew, (that is, in Syro-Chaldaic, then spoken by the Jews,) or in Greek, as Estius pretends. The ancient writers say it was written in Hebrew, but that it was very soon after turned into Greek either by S. Luke or S. Clement, pope and martyr. Cornelius a Lapide thinks the Syriac which we have in the Polyglot to have been the original; but this is commonly rejected. See Tillemont on S. Paul, Art. 46, and note 72; P. Alleman on the first to the Hebrews, &c. S. Paul wrote this letter about the year 63, and either at Rome or in Italy. See chap. xii. 24. He wrote it to the Christians in Palestine, who had most of them been Jews before. This seems the reason why he puts not his name to it, nor calls himself their apostle, his name being rather odious to the Jews, and because he was chosen to be the apostle to the Gentiles. The main design is to show that every one's justification and salvation is to be hoped for by the grace and merits of Christ, and not from the law of Moses, as he had shown in his Epistles to the Galatians and the Romans, where we may observe this kind of difference: To the Galatians he shows, that true justice cannot be had from *circumcision* and *the ceremonies of the law*: to the Romans, that even the *moral precepts and works of the law* were insufficient without the grace of Christ: and in this to the Hebrews, he shows that our justice could not be had from *the sacrifices of the old law*. As to the chief contents: He exhorts them to the faith of Christ, by showing his dignity and pre-eminence above the angels, and above Moses, chap. i.—iii.; that Christ's priesthood was above that of Aaron, from the 4th to the 8th chap., ver. 6; that the new law and testament is preferable to the old, from thence to the middle of chap. x.; he commends faith by the example of the ancient Fathers, chap. xi., and in the beginning of the 12th; then he exhorts them to patience, constancy, brotherly love, &c. The like exhortations are mixed in other parts of this Epistle. Wi.—We must here remark, that our separated brethren, relying solely upon tradition, admit in general this Epistle in their canon of Scriptures, though they are necessitated to allow that for some centuries great doubts were maintained on the subject. According to Mr. Rogers, in his *Defence of the Thirty-nine Articles*, whilst several amongst the Protestants have rejected as apocryphal the Epistle to the Hebrews, that of James, the Second and Third of John, and Jude, others have as strenuously maintained that they ought to be admitted into the sacred canon. The Catholic Church admits them as deuterocanonical books, and of equal authority with the proto-canonical books. . . After the arguments had been justly weighed on both sides, they seem to have been admitted by a general consent of the Latin Church, as they had all along been admitted by the Greek Church. The canon, as it now stands, both of the Old and New Testament, we find enumerated in Pope Innocent's letter to Exuperius, bishop of Toulouse, an. 405, in S. Austin, (l. 2, de Doct. Christ. c. 8,) and in the decrees of an African Council, an. 419, consisting of two hundred and seventeen bishops, who declare that in giving a catalogue of the Holy Scriptures, they only confirm and ratify what they had received of their Fathers. This canon is attributed to the third Council of Carthage, an. 397. For a very satisfactory account respecting the authenticity and inspiration of this Epistle, as also for an excellent commentary, with notes moral, doctrinal, and critical, see a late work entitled *An Explanation of S. Paul's Epistle to the Hebrews*, by the Rev. Henry Rutter.

CHAPTER I.

God spoke of old by the prophets, but now by his Son, who is incomparably greater than the angels.

GOD having spoken on divers occasions, and many ways, in times past, to the fathers, by the prophets: last of all,

2 In these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world:

3 * Who being the splendour of his glory, and the figure of his substance, and upholding all things by the

a Wisd. vii. 26.—b Psal. ii. 7.

CHAP. I. VER. 1. *On divers occasions,* and many ways.* The first word signifies that God revealed the incarnation of his Son, as it were, by parcels, and by degrees, at different times, and to different persons, to Adam, to Abraham, to Moses, to David, &c. The latter word expresseth the different ways and manners, as by angels, by immediate inspirations, and revelations, by types, figures, and ceremonies.†—*Last of all*, by his Son, his true, natural, eternal Son, of whom we must always take notice, that being both true God and true man, by the union of the Divine and human nature to one and the same Divine person, S. Paul speaks of him sometimes as he is God, sometimes mentions what agrees to him as man, sometimes as he is our Redeemer, both God and man. This must necessarily happen in speaking of Christ: but when we find things that cannot be understood of one that is a pure or mere man only, or that cannot be true but of him who is truly God, these are undeniable proofs against the errors of the Arians and Socinians. Wi.

VER. 2. *Whom he hath appointed heir of all things.* Heir is here not taken for one that succeeds another at his death, but for the same as Master or Lord. And though Christ be inseparably God and man, yet this agrees to him as man, because, as God, he was not constituted in time, but was always from eternity. Lord of all things, with the Father and the Holy Ghost: *by whom also he made the world.* That is, all created beings, and in such a manner, that all creatures were equally produced by the three Divine persons. See John i. 3, and the annotations on that place. Wi.

VER. 3. *Who being the splendour,‡ or brightness of his glory*, not as beams or rays are derived from a lightsome body, but by a necessary and eternal communication of the same substance, and of the whole light; in which sense the Council

word of his power, making purgation of sins, sitteth on the right hand of the majesty on high:

4 Being made so much better than the angels, as he hath inherited a more excellent name above them.

5 For, to which of the angels hath he said at any time ^b Thou art my Son, this day have I begotten thee? And again: ^c I will be to him a Father, and he shall be to me a Son?

6 And again, when he introduceth the first begotten into the world, he saith: ^d And let all the angels of God adore him.

e 2 Kings vii. 14.—d Psal. xcvi. 7.

of Nice understood the eternal Son of God to be *light of light*. This partly helps us to conceive the eternal generation of the Son from the Father, because the brightness is at the same time with the sun, though all comparisons fall short of this mystery. Wi.—*And the figure of his substance.‡* In the Greek is the *character* of his substance; which might be translated, the *express image*. There are different ways by which a thing may be said to be a *figure* or image of another: here it is taken for such a representation of the substance of the Father, that though the Father and Son be distinct persons, and the Son proceed from the Father, yet he is such a figure and image, as to have the same nature and substance with the Father, as the Catholic Church always believed and declared against the ancient heretics, and particularly against the Arians. Wi.—*Figure*. This does not exclude the reality. So Christ's body in the eucharist, and his mystical death in the mass, though called a figure, image, or representation of Christ's visible body and sacrifice upon the cross, yet may be and is the self-same substance. B.

VER. 4. *Being made so much better, &c.* The Arians pretended from hence that Christ was *made*, or created. But the apostle speaks of Christ as man, and tells us that Christ, even as man, by his ascension was exalted above the angels.—*As he hath inherited a more excellent name.* That is, both the dignity and name of the Son of God, of his only Son, and of his true Son. See 1 John v. 20. Wi.

VER. 5. *Thou art my Son, this day have I begotten thee.* These words, though commonly expounded of the eternal generation of the Son of God in the day or moment of eternity, yet may be truly applied either to Christ made man by his incarnation, or to Christ risen from the dead, as they are used by S. Paul. (Acts xiii. 33,) because the same Christ both these ways is the Son of God. Wi.

7 And to the angels indeed he saith : *He that maketh his angels, spirits : and his ministers, a flame of fire.

8 But to the Son : †Thy throne, O God, is for ever and ever : a sceptre of justice is the sceptre of thy kingdom.

9 Thou hast loved justice, and hated iniquity : therefore, God, thy God, hath anointed thee with the oil of gladness above them that are partakers with thee.

10 And : ‡Thou in the beginning, O Lord, hast founded the earth : and the heavens are the works of thy hands.

11 They shall perish, but thou shalt continue : and they shall all grow old as a garment :

12 And as a vesture shalt thou change them, and they shall be changed : but thou art the self-same, and thy years shall not fail.

13 But to which of the angels said he at any time : §Sit on my right hand, until I make thy enemies thy footstool ?

14 Are they not all ministering spirits, sent to minister for these, who shall receive the inheritance of salvation ?

CHAP. II.

The transgression of the precepts of the Son of God is far more condemnable than of those of the Old Testament, given by angels.

THEREFORE ought we more diligently to observe the things which we have heard : lest at any time we should let them slip.

* Psal. ciii. 4.—† Psal. xlv. 7.—‡ Psal. ci. 26.—§ Psal. cix. 1 ; 1 Cor. i. 25.

VER. 6. *Let all the angels of God adore him.* These words seem to be cited out of Psal. xvi. 7, according to the Sept. And they seem to be an invitation, and a command to the angels to adore Jesus Christ, when at the end of the world he shall come to judgment. This is one of the proofs which S. Paul here brings, to show that the angels are inferior to Christ, because they are commanded to adore him. Wi.

VER. 7. *Maketh his angels, || spirits : and his ministers, a flame of fire.* S. Aug., on Psal. ciii., and S. Greg., hom. 34, in Evang., would have the sense and construction of the words to be, who maketh the blessed spirits to be also his angels, or messengers to denounce and execute his will. Wi.

VER. 8, 9. *But to the Son.* That is, to his Son Jesus Christ, he saith, *Thy throne, O God, is for ever and ever*, and lasts for eternity.—*A sceptre, or rod of equity, is the sceptre of thy kingdom.* That is, O Christ, God and man, head of the Church, judge of all mankind, thou shalt reward and punish all under thee with justice and equity, as thou hast loved justice, and hated iniquity : therefore God, thy God, hath anointed thee. Many here understand God, first named, to be in the vocative case, and that the sense is, therefore thee, O God, thy God hath anointed : thus Christ is called God. Others take God in both places to be in the nominative case, and to be only a repetition of God the Father ; and the sense to be, thee Christ, God, thy God, hath anointed thee with the oil of gladness, above them that are partakers with thee : by which spiritual unction some understand graces infused into Christ's soul at his incarnation, by a greater plenitude of graces than was ever given to any saints whom he made partakers of his glory in heaven ; others expound it of an unction of greater glory given to Christ in heaven as man, because by his sufferings and merits he had destroyed and triumphed over sin. See Estius, A. Lapide, &c. Wi.

VER. 10, &c. *And again : Thou in the beginning, O Lord, hast founded the earth, &c.* The text, as well as the authority of interpreters, show these words to be still spoken of the Son of God, of Christ, who was both true God and man. And though part of Psal. ci., from which these words are taken, contain a prayer to God for the restoring of the city of Jerusalem, yet in this Psalm is chiefly signified the glory of Christ, and of his Church, which will be spread over all nations. See S. Chrys., Estius, A. Lapide, &c.—The apostle here applies the work of the creation to the Son of God, and thus finishes a clear and striking proof of his Divinity, against the Unitarians. To elude this proof, some of them pretend that these verses have been fraudulently added ; but they are found in all the Greek copies, and in all ancient versions of this Epistle.

VER. 13, 14. *Sit on my right hand, &c.* The ancient Jews themselves understood this 109th Psalm of their Messiah, nor could they answer Christ's words, (Matt. xxii. 45,) when he showed them by these same words that their Messiah was not only the Son of David, but also the Lord of David, of whom it was said, *The Lord said to my Lord, Sit thou on my right hand, until I make thy enemies thy footstool.* See also 1 Cor. xv. 25, and in this Epistle, chap. x. 13.—*Are they not all ministering spirits ? &c.* The apostle, in this chapter, not only shows how much the dignity of Christ is superior to that of the highest angels, but also his Divinity ; and that he is both true God and true man as the ancient Fathers took notice against the Arians. Wi.

2 For if the word spoken by the angels became stedfast, and every transgression and disobedience received a just recompense of reward :

3 How shall we escape, if we neglect so great salvation ? which having begun to be declared by the Lord, was confirmed to us, by them that heard him,

4 † God also bearing them witness by signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.

5 For God hath not put in subjection to the angels ‡ the world to come, of which we speak.

6 But one in a certain place hath testified, saying, §What is man, that thou art mindful of him ? or the son of man, that thou visitest him ?

7 Thou hast made him a little less than the angels : thou hast crowned him with glory and honour : and hast set him over the works of thy hands.

8 † Thou hast put all things in subjection under his feet. For in that he subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him.

9 ‡ But we see Jesus, who was made a little less than the angels, for the suffering of death, crowned with glory and honour : that through the grace of God he might taste death for all.

10 For it became him, for whom are all things, and by whom are all things, who had brought many children

* Mark xvi. 20.—† Psal. viii. 5.—‡ Matt. xxviii. 18 ; 1 Cor. xv. 26.—§ Phil. ii. 8.

* V. 1. Multifariam, πολυμερῶς ; which signifies, that God revealed the coming of his Son as it were by parts and parcels, or by degrees, first revealing some things and then others.

† Ibid. Novissimè, ἐπ' ἐσχάτου, which reading Dr. Wells prefers before that in the ordinary Greek copies, which have ἐπ' ἐσχάτων τῶν ἡμερῶν, followed by the Prot. translation and Mr. N.

‡ V. 3. Splendor gloriæ, ἀπαύγασμα, refulgentia, effulgentia, &c.

§ Ibid. Figura substantiæ, χαρακτήρ τῆς ὑποστάσεως. Hypostasis signifies persona, subsistentia, and also substantia.

|| V. 7. Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, not τὰ πνεύματα, the Greek article being put before angels, and not before spirits, may seem to favour that exposition, which compares angels to the winds and to a flame of fire.

CHAP. II. VER. 1. *Lest at any time we should let them slip away,* or run out, like water out of leaking vessels, which is lost, and cannot be taken up again.* According to the letter it is, *lest we run out* ; the sense must be, lest we do not sufficiently attend to these truths. Wi.

VER. 4. The miraculous powers the Almighty bestowed in the early ages of the Church, for the establishment and propagation of the faith, became afterwards less frequent, as there was less need of them ; but they have never been totally withdrawn, as some pretend, nor has there passed a single age from that of the apostles down to the present time, in which several most evident and stupendous miracles have not been wrought in the Catholic Church.

VER. 5. *God hath not put in subjection to the angels the † world to come.* By the world to come, is meant the Church of Christ to the end of the world, and succeeding to the state of those who served God under the old law. Wi.

VER. 6. *But one, to wit, the author of the 8th Psalm, said, What is man, &c., that is, man, or mankind, considered in his own frail nature, corrupted by sin, guilty of eternal death, that thou shouldst be mindful of him, restore him to thy favour, and bestow such graces upon him ?* But the words of the Psalm, and of S. Paul in this place, though they may be understood of every man, yet are to be taken as particularly spoken of Christ as man, or of the human nature of Christ, exalted by the real union with the Divine person of the Son of God. Wi.

VER. 8. *He left nothing not subject to him.* He speaks here of Christ, to whom God hath made all creatures subject, whether in heaven, earth, or hell, whether they have been, or shall be hereafter, as to the judge and the head of all. Wi.

VER. 9. *But we see (by faith) Jesus, who as man, by his sufferings and death, was made less than the angels, nay, despised as the last of men ; now, by his glorious resurrection and ascension, and by the submission all nations pay to him, who believe in him and worship him, crowned with glory and honour.* Wi.

VER. 10. *For it became him, &c.* He gives the reasons for which the Son of God would become man and suffer death, not that this was absolutely necessary, but a convenient means to manifest the goodness, the wisdom, and the justice of God, by the incarnation and death of his Son ; that having decreed to bring many sons, or children, to eternal glory, he was pleased to send his Divine Son to become man, and so to consummate the Author ‡ of man's salvation by suffering.

into glory, to make the author of their salvation perfect by suffering.

11 For both he who sanctifieth, and they who are sanctified, *are* all from one. For which cause he is not ashamed to call them brethren, saying :

12 ^a I will declare thy name to my brethren : in the midst of the church I will praise thee.

13 And again : ^b I will put my trust in him : And again : ^c Behold I, and my children, whom God hath given me.

14 Forasmuch then as the children were partakers of flesh and blood, he also himself in like manner partook of the same : that, ^d through death, he might destroy him who had the empire of death, that is to say, the devil :

15 And might deliver them, who, through the fear of death, were all their lifetime subject to slavery.

16 For no where doth he take hold of the angels : but of the seed of Abraham he taketh hold.

17 Wherefore it behoved him in all things to be made like to his brethren, that he might become a merciful and faithful high priest with God, to make a reconciliation for the sins of the people.

18 For in that, wherein he himself hath suffered and been tempted, he is able to succour those also who are tempted.

CHAP. III.

Christ is more excellent than Moses ; and therefore we must adhere to him by faith and obedience.

WHEREFORE, holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of our profession, Jesus :

2 Who is faithful to him who appointed him, as was also ^e Moses in all his house.

3 For this man was counted worthy of more glory than

^a Psal. xxi. 23.—^b Psal. xvii. 3.—^c Isa. viii. 18.

i. e. to make him a perfect and consummate sacrifice of expiation for the sins of all men, and to satisfy the justice of God in the most perfect manner. Wi.—By suffering, Christ was to enter into his glory, (Luke xxiv. 26,) which the apostle here calls being made perfect. Ch.—In this and the above verses we may observe three different states of Jesus Christ. The first, that of his humiliation by his passion and death ; the second, that of his glory at his resurrection and ascension into heaven ; the third, that of his consummated glory in heaven after the last judgment. In his first state, viz. his passion, he was made not only less than the angels, but as the last of men ; novissimus virorum. In his second, all power was given to him in heaven and earth ; but this power he will not fully exercise till after the general judgment, when all things, without exception, will be made subject to him ; and this is the third state, the permanent state of his glory, which is never to end.

VER. 11. For both he who sanctifieth, (i. e. our Redeemer, who sanctifieth, or has obtained sanctification for all, by sacrificing himself on the cross,) and they who are sanctified, are all from one ; have the same human nature, and are from the same first parent Adam, whose Son Christ (as man) was ; on which account he calls men his brethren. See John xx. 17, and Psal. xxi. 23, in which is a clear prediction of Christ's sufferings, where it is said, I will declare thy name to my brethren, &c. Wi.

VER. 16. For no where doth he take hold of the angels. § Lit. that he apprehendeth, or layeth hold on the angels ; that is, according to the common interpretation, we no where find that he hath united their nature to his Divine person to save them, though a great part of them had also sinned and fallen from heaven. But he taketh the seed of Abraham ; i. e. he became man of the seed or race of Abraham, to redeem or save mankind. Wi.—No where, &c. That is, he never took upon him the nature of angels, but that of the seed of Abraham. Ch.

* V. 1. Ne forte pereffluamus, μήποτε παραρρόωμεν.

† V. 5. Orbem terræ futurum, τὴν οἰκουμένην τὴν μέλλουσαν.

‡ V. 10. Authorem salutis eorum per passionem consummare, not consummari, τελειῶσαι.

§ V. 16. Nusquam enim angelos apprehendit, sed semen Abrahæ apprehendit, ἐπιλαμβάνεται, assumit, vel ἀσπάζεται.

CHAP. III. VER. 1. The high priest of our profession. That is, of the

Moses, by so much as he who hath built the house, hath more honour than the house.

4 For every house is built by some man : but he who created all things, is God.

5 And Moses indeed was faithful in all his house, as a servant, for a testimony of those things which were to be spoken :

6 But Christ, as a Son in his own house : which house are we, if we retain a firm confidence, and the glory of hope unto the end.

7 Wherefore, as the Holy Ghost saith : ' To-day, if you shall hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the desert,

9 Where your fathers tempted me, proved, and saw my works,

10 Forty years : For which cause I was offended with this generation, and I said : They always err in heart And they have not known my ways,

11 As I have sworn in my wrath : If they shall enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, to depart from the living God :

13 But exhort one another every day, whilst to-day is named : lest any one of you be hardened by the deceitfulness of sin.

14 For we are made partakers of Christ : yet so if we hold the beginning of his substance firm unto the end.

15 While it is said : To-day, if you shall hear his voice, harden not your hearts, as in that provocation.

16 For some who heard did provoke : but not all who came out of Egypt by Moses.

17 And with whom was he offended forty years ? Was

^d Osee xlii. 14 ; 1 Cor. xv. 54.—^e Num. xii. 7.—^f Psal. xciv. 8 ; Infra, iv. 7.

faith we confess, or profess. Christ is also here called our apostle, i. e. sent by his Father. Wi.—Jesus Christ is not only our apostle, he is the doctor, the legislator of the religion we profess. He is our high priest, who offered himself in sacrifice for the sanctification of his Church, and who is now exercising at the right hand of his Father the office of priesthood in our behalf, both in heaven and on earth. We here see our dignity ; we have a God for the apostle and high priest of our religion.

VER. 2. Faithful to him, &c. To be made, may agree to Christ as man ; but here the sense is, who made him head over all his Church. Wi.

VER. 6. Christ, as a Son in his own house : which house, or Church of the faithful, are we : and Christ is our only Lord and Master, equally with the Father, and the Holy Ghost ; but we are all members, and profitable members, if we retain a firm confidence in him, and the glory of hope, or a glorious hope unto the end. Wi.—Hitherto S. Paul endeavours to detach the Hebrews from Moses and the law, to attach them to Christ and his gospel. What follows is an exhortation to persevere in faith, lest we come to be cast off like the Jews.

VER. 8. This alludes to the 17th chapter of Exodus, where the history of the provocations and contradictions of the Israelites is related at large.

VER. 11. As I have sworn in my wrath : * If they shall enter into my rest. But if here implies the same as they shall not. See Mark viii. 12. And that this is the sense here, appears by the 18th verse, where it is expressly said, they should not enter into his rest ; i. e. to rest in the land of Chanaan, promised to them. Wi.

VER. 12. Take heed, &c. Not to imitate their incredulous obstinacy, lest you never enter into the place of eternal rest, by departing from God by sin. Wi.—To abandon Christ is to abandon God, since Christ is God. He who denies the Son believes not the Father, who has wrought so many miracles to sanction his mission. 1 John ii. 23. It is of little consequence to eternity whether it be the doctrine of faith or the life of faith we reject, if persons are equally lost by either practical or speculative infidelity.

VER. 14. You have already been made partakers of the benefits of Christ, at your conversion and baptism, to the beginning of his substance,† by which seems to be understood the faith of Christ. Wi.

VER. 15. From the 6th and 14th verses we learn the great happiness conferred on us at baptism ; but all this, happily, we are taught is dependent on faith, the foundation of our spiritual and divine being.

VER. 17. Whose carcasses were laid, or buried, in the desert ? None of those

t not with those who sinned, ^awhose carcasses were laid in the desert?

18 And to whom did he swear that they should not enter into his rest: but to them who were incredulous?

19 And we see that they could not enter in, because of incredulity.

CHAP. IV.

The Christian's rest; we are to enter into it through Jesus Christ.

LET us, therefore, fear, lest perhaps forsaking the promise of entering into his rest, any of you be thought to be wanting.

2 For to us also it hath been declared as well as to them, but the word of hearing did not profit them, not being mixed with a faith of those things which they heard.

3 For we who have believed, shall enter into rest; as he said: ^bAs I have sworn in my wrath: If they shall enter into my rest: and this when the works from the foundation of the world were finished.

4 For in a certain place he spoke of the seventh day thus: ^cAnd God rested the seventh day from all his works.

5 And in this place again: If they shall enter into my rest.

6 Seeing then it remaineth that some are to enter into it, and they, to whom it was first preached, did not enter in because of incredulity:

7 Again he limiteth a certain day, saying in David: To-day, after so long a time, as it is above said: ^dTo-day, if you shall hear his voice, harden not your hearts.

8 For if Jesus had given them rest, he would never have afterwards spoken of another day.

9 There remaineth, therefore, a rest for the people of God.

^a Num. xiv. 37.—^b Psal. xciv. 11.—^c Gen. ii. 2.—^d Supra, iii. 7.

who were reckoned up (Num. xiv.) entered the land of Chanaan, except Josue and Caleb; but then we may take notice, that none were there numbered under twenty years of age, nor the Levites, nor the women. Wi.

* V. 11 Si introibunt, ei eiseleusontai.

† V. 14 Initium substantiæ ejus, τὴν ἀρχὴν τῆς ὑποστάσεως. See chap. xi.

‡ Est fides sperandarum substantiarum rerum, ἐλπίζομενων ὑπόστασις.

CHAP. IV. VER. 1. *Let us, therefore, fear, &c.* S. Paul continues his exhortation to them, not to be like the incredulous Jews, and so to be excluded from the place of eternal rest. Wi.

VER. 2. *To us . . . hath been declared, as well to them.* That is, as the riches of the country of Chanaan was told by Josue and Caleb to the people, but they would not believe them; so the happiness of the kingdom of heaven has been preached by us to you: but the word they heard (lit. *the word of hearing*) did not profit them, not being mixed, or received with faith: let not this be your case. Wi.—As the want of a firm faith was the cause of the punishment of the Israelites, of their privation of a promised inheritance, so Christians will be eternally excluded from the kingdom promised them, unless they steadily believe and obey the gospel of Jesus Christ.

VER. 3, &c. It is faith that opens heaven; but faith animated by charity, nourished by good works, and perfected by mortification of the senses. God only enters into his rest after the accomplishment of his works, and shall we expect to enter before we accomplish what he has given us to do? Let us fear, but in hoping; let us hope, but in labouring.—*The works . . . were finished.** This place is the same, and equally obscure in the Greek as in the Latin text. The apostle here examines what David, as a prophet, could mean, when he said of some, they shall not enter, or, *if they shall enter into my rest.* His argument is this, David could not prophesy of that rest, by which God, after he had created all things, (Gen. ii. 2.) is said to have rested the seventh day, when he had finished the works of the creation. Nor could David speak of that other time of resting, which was promised and given to the Israelites, when, having conquered all their enemies, they were introduced by Jesus, or Josue, into the promised land of Chanaan, for these two rests were passed long before his prophecy: therefore David must speak of some rest that was to come afterwards, when he said, *To-day, if you shall hear his voice, harden not your hearts, &c.* Therefore it must needs follow that some day of rest, some sabbatism, as he calls it, after his time, must remain for the people of God, that should not harden their hearts: and from hence he concludes that David had in view that eternal rest of happiness which the Messiah was to obtain for us, a rest without end in the kingdom of heaven.—*Let*

10 For he who is entered into his rest: he also hath rested from his own works, as God from his.

11 Let us hasten, therefore, to enter into that rest: lest any man fall into the same example of incredulity.

12 For the word of God is living and effectual, and more penetrating than any two-edged sword: and reaching unto the division of the soul and the spirit, of the joints also, and the marrow, and is a discernor of the thoughts and intents of the heart.

13 ^eNeither is there any creature invisible in his sight: but all things are naked and open to the eyes of him, to whom our speech is.

14 Having, therefore, a great high priest who hath penetrated the heavens, Jesus, the Son of God let us hold fast our confession.

15 For we have not a high priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, yet without sin.

16 Let us go, therefore, with confidence to the throne of grace: that we may obtain mercy, and find grace is seasonable aid.

CHAP. V.

The office of a high priest. Christ is our high priest.

FOR every high priest taken from among men is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins:

2 Who can have compassion on them who are ignorant, and err: because he himself also is encompassed with infirmity:

3 And therefore he ought, as for the people, so also for himself, to offer for sins.

* Psal. xxxiii. 16; Eccli. xv. 20.—^f Exod. xxviii. 1; 2 Par. xxvi. 18.

us hasten, therefore, or as it is in the Greek, *let us make it our endeavour*, to gain that place of rest, by our persevering in faith and good works, and take heed not to be excluded with the unbelievers. Wi.

VER. 12. *For the word of God is living, &c.* All this language is metaphorical, but perfectly well understood by the Jews. In their sacrifices the Levites made use of a two-edged knife, to separate from the victim what was for God, what was for the priests, and what was for the people. Thus in sacrificing sinners to the justice of God, Jesus Christ, like a two-edged knife, will separate what is for God, and what is for man; i. e. whatever is good or evil in the whole of man's conduct.

VER. 13. *In his sight, or to the eyes*, must signify in the sight of God. Wi.—If the word of God in Jesus Christ be so terrible, what will Jesus Christ be himself, when he comes to judge us according to the severity of his justice?

VER. 16. Let us often contemplate Jesus Christ on his two thrones, that of his mercy, and that of his justice; of his mercy, where at present he is seated as our compassionate high priest, to bestow on us the riches of his grace; of his justice, where he will one day sit as judge, to examine most rigorously both our faith and our practice. Our separated brethren pretend to prove from this text that we need no help of saints to obtain any favour. But by this argument they may as well take away the helps and prayers of the living for one another. For we do not require the help of either the saints in heaven, or of our brethren on earth, through any mistrust of God's mercy, but on account of our own unworthiness, convinced that the prayer of a just man availeth more with Him than the desire of a grievous sinner; and of a number making intercession together, rather than of one alone. This they cannot deny, except they deny the Holy Scriptures. B.

* V. 3. Operibus ab institutione mundi perfectis, καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

CHAP. V. VER. 1. *Every high priest.* He speaks first of the office of priests in general, before he speaks of Christ's priesthood. The priest and pastor should never forget that he is a man and a sinner; that he is honoured with this Divine ministry, to offer sacrifice both for his own sins and for the sins of the faithful; that prayer should be his delight, the altar his centre, and the sacrifice of the body and blood of Christ his supreme felicity. "This sacrifice of the Eucharist," says S. Austin, "has succeeded to all the ancient victims that were immolated of old, to signify the future sacrifice." 1. 10, c. 20, de Civit. Dei. As to the word *mass*, it was in use to signify this holy sacrifice of the altar above thirteen hundred years ago. See the second Council of Carthage, Can. 3. S. Jerom upon the Prov. chap. xi. S. Ambrose, 1. 2, ep. 14, Missam facere cœpi; I began to say mass. It was introduced

4 Neither doth any man take the honour to himself out he that is called by God, as Aaron was.

5 So also Christ did not glorify himself to be made a high priest: but he that said to him: "Thou art my Son, this day have I begotten thee."

6 As he saith also in another place: "Thou art a priest for ever, according to the order of Melchisedech."

7 Who in the days of his flesh, offering up prayers and supplications, with a strong cry and tears to him, that was able to save him from death, was heard for his reverence.

8 And whereas indeed he was the Son of God, he learned obedience by the things which he suffered:

9 And being consummated, he became the cause of eternal salvation to all that obey him,

10 Called by God a high priest, according to the order of Melchisedech.

* Psal. ii. 7.—b Psal. cix. 4.

into this country with Christianity itself. See V. Bede's History, c. 27, and b. 4, c. 14.

VER. 4. See in 3 Kings xiii., 2 Paral. xxvi., and 1 Kings xiii., the manifest punishments of the Almighty on laics that impiously and sacrilegiously attempted the ministry of priests. In the Christian dispensation, Archbishop Cranmer, the very soul of the pretended reformation, dictatorially pronounces, "he that is appointed to be a bishop or priest, needeth no consecration:" words quoted by Dr. Stillingfleet from his own handwriting, in his Irenicum, p. 391, 2d ed. But the Catholic Church has given a very different decision, which is confirmed by the testimony of Scripture, apostolical tradition, and the unanimous consent of the Fathers. See Acts vi. 6, and xiii. 3, and xiv. 22; 1 Tim. iv. 14, &c. See in the history of Socrates, who lived in the fifth century, how the usurpation of *holy orders*, in taking upon himself the name and office of a priest without receiving *holy orders*, was reprobated as a crime worthy of death, l. 1, c. 27, ed. Val.

VER. 6. Some may perhaps wonder why S. Paul does not dwell more in this Epistle on the eucharistic sacrifice; but until the Hebrews understood the bloody sacrifice on the cross, they could not be supposed to understand the unbloody sacrifice of the altar. The holy Fathers observe, that the sacrifice of Melchisedech, (Gen. xiv. 18,) offered in bread and wine, prefigured the unbloody sacrifice offered by Jesus Christ at his last supper. See Clemens Alex. l. 4, Strom. c. 8; S. Cyp. l. 2, ep. 3, ad Cæul.; Euseb. of Cæsar. l. 5; Dem. Evang. c. 3; S. Jerom ep. ad Marcel.; S. Aug. ep. 95, ad Inn. Pap.; S. Amb.; Epip.; Chrys., &c.; apud Bellarm. l. 1, de Missa, c. 6. Hence it follows that the holy Eucharist is truly and properly a sacrifice as well as a sacrament, as the paschal lamb or passover of the old law was both a sacrament and a sacrifice. For either our Saviour offered sacrifice at his last supper under the forms of bread and wine, or he cannot be called a priest for ever after the order of Melchisedech. See S. Aug. l. 16, de Civitat. Dei, c. 22.

VER. 7. Who in the days of his flesh, of his mortal and suffering condition, even with strong and fervent crying out, and tears, offering up as man, prayers and supplications to him, to God, who could save him from death; to wit, in the garden of Gethsemani, and on the cross, yet with a perfect resignation and conformity of his human will to the Divine will, was heard for his reverence.* I leave this translation, which is in the Rhemes Testament, very literal from the Latin Vulgate, and which cannot be said to be any ways disagreeable to the Greek. As to the sense, there are two expositions in the best interpreters. S. Chrysostom and many others understand, that he was heard as to every prayer that he made absolutely, and not conditionally only, (as when he prayed that the cup of his sufferings might pass from him,) and he was heard for that reverence, or reverential regard, and just consideration which the eternal Father had for him, who was his true Son. This interpretation agrees better with the Greek text, in which is left out the word *his*. Others, by his reverence, understand that he was heard on the account of that reverential fear, that respectful submission and piety, which he always had towards his eternal Father. Wi.

VER. 8. He that was truly the Son of God, and knew all things, learnt practically, and taught us a perfect obedience in suffering and dying a cruel death on the cross. Wi.

VER. 9. And being consummated, or perfected as man in all kind of virtues, and at the same time true God by his Divine person, became the author of salvation to all those who both believe in him and obey him. Wi.

VER. 10. There is but one eternal Pontiff, one universal Priest given by God; all others are his vicars, but not successors, whom he associates to his priesthood, to continue those same unctions on earth which himself exercises in heaven, and which had been prefigured in Melchisedech.

* V. 7. Exauditus est pro sua reverentia, εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας. Even the last Protestant translation, though much more exact than any of the former, puts, and was heard in that he feared. If the Rhemes translation, which I have not changed, be obscure, I much doubt whether theirs can be better understood. I will not suppose that they mean, with Calvin, that Christ was so abandoned on the cross as to be driven to despair, and that he feared and felt the punishments of the damned, from which he begged to be freed, and was heard. Beza says Calvin was the first author of this exposition, that is, of this blasphemy. I will rather

11 Of whom we have great things to say, and hard to be intelligibly uttered: because you are become weak to hear.

12 For whereas for the time you ought to be masters, you have need to be taught again what are the first rudiments of the word of God: and you are become such as have need of milk, and not of solid food.

13 For every one that is a partaker of milk, is unskilful in the word of justice: for he is a little child.

14 But solid food is for the perfect: for those who by use have their senses exercised to the discerning of good and evil.

CHAP. VI.

He warns them of the danger of falling by apostacy; and exhorts them to patience and perseverance.

WHEREFORE, leaving the word of the beginning of Christ, let us go on to things more perfect, not

suppose that the Protestant translators only meant, that Christ, as man, feared death. How then was he heard in that he feared? not so as to be freed from death, which he willingly underwent, but was heard so as to triumph over death, and shortly after to rise and ascend triumphant into heaven. Dr. Wells, in his amendments to the Protestant translation, has changed it in this manner, *was heard* so as to be delivered from his fear; and in his paraphrase expounds it thus, *namely, by an angel sent on purpose to strengthen him*; so that he expounds this text of the fear and prayer of Christ in the garden, from which fear he was freed at the appearing of the angel. Luke xxii. 43. I contend, notwithstanding, that the Protestant translation, *was heard in that he feared*, though we take it with the additions made by Dr. Wells, *was heard* so as to be delivered from his fear, is far from being exact, nor can it be looked upon as a proper and literal translation from the Greek text, ἀπὸ τῆς εὐλαβείας. First, where is there any thing in the Greek for *he feared*, or *his fear*? or that he was delivered from his fear? This is to add in the text itself a particular exposition, which at the same time is contrary to what divers interpreters take to be the literal sense of these words, ἀπὸ τῆς εὐλαβείας, who by εὐλαβείας understand that great respect and regard which was in the Father towards Christ, because he was his Son. S. Chrysostom understood the force of the Greek text as well as any one, and this seems the meaning of these his words, (λόγ. ἡ. p. 475, linea 20, ed. Sav.) *τοσαύτη ἦν αὐτοῦ ἡ εὐλαβεία, ὥς καὶ ἀπὸ τούτου αἰδέσθαι αὐτὸν τὸν Θεόν*. Nor does the Latin translator of S. Chrysostom, Mutius Scholasticus, in the edition of Fronto Ducaeus, seem to have mistaken the sense of S. Chrysostom, where we find, (hom. 8, p. 1478,) *tanta fuit ejus reverentia, ac pietas, ut ideò eum reveretur Deus*. Others indeed expound it of the reverential and godly fear, or piety, that was in Christ, as man, towards God, his Father, and that his prayers were heard on this account: but this will not justify the Protestant translation, *that he was heard in that he feared*, nor the paraphrase of Dr. Wells, *so as to be delivered from his fear*, as if by εὐλάβεια were understood merely a natural fear and apprehension. I find Mr. Legh, in his Critica Sacra, on the word εὐλάβεια, says that the Syriac version has *from fear*: but he is mistaken, as may be seen in Walton's Polyglot: the Syriac has only, *he was heard*, without any mention at all of any kind of fear, which is left out. Mr. Legh says Nazianzen and Theodoret follow this sense. He cites not the words nor the places. It must be again his mistake. Theodoret has nothing like it in his commentary on this passage, nor S. Greg., (Orat. 36,) where he cites these words of S. Paul. It is true, εὐλάβεια, especially in profane authors, has sometimes the same signification as *timor*, or *metus*. It is, says Scapula, *timiditas circumspccta*; but also, even in profane writers, the same as, *religio pietas in Deum*. See also what examples Scapula brings on εὐλαβοῦμαι and εὐλαβης; of which he says, apud Ecclesiasticos Scriptores, et in Test. Novi libris, *circumspectus et cautus circa ea quæ ad cultum divinum pertinent, religiosus, pius, ut Luc. 2*. I know also that in Heb. xi. 7 it is said of Noe, *metuens*, in the vulgar Latin, for εὐλαβηθεὶς; and Acts xxiii. 10, *Tribunus timens, εὐλαβηθεὶς*: but neither do these two examples show that in this place, where mention is made of our Saviour, Christ εὐλάβεια can be properly and literally translated by *fear*, or that the sense is that Christ was heard so as to be delivered from his fear. For first, this exposition of fear and apprehension of death agrees not with the common exposition of the ancient Fathers, neither with S. Chrys. and those who follow him, nor with the others, as I have shown already. Secondly, this translation agrees not with the Protestant translation in other places. As for the substantive, εὐλάβεια, it is only found in one other place in the New Testament, to wit, Heb. xii. 28, *μετὰ αἰδοῦς, καὶ εὐλαβείας*, where the Prot. translation has, *with reverence and godly fear*; and for the adjective, εὐλάδης, where old Simeon is called εὐλάδης in the common Greek copies, (Luke ii. 25,) they have translated, a *devout man*. Acts viii. 2, the men that buried S. Stephen, *ἀνδρες εὐλάδεις*, are translated *devout men*, as also Acts ii. 5. Thirdly, the ancient Arabic version signifies *propter reverentiam ejus*, and the Ethiopic, *ob justitiam ejus*, as they are in the translations of Walton, which agree with the Latin Vulgate, but not with that sense in which the English Protestants have translated the Greek. In fine, it must be observed that ἀπὸ here, according to these versions, bears the sense of *ob* or *propter*, and not of *ab* or *ex*, of which signification see many examples in Estius. Wi.

CHAP. VI. VER. 1, 2. Wherefore leaving the word, &c. This is to be taken

laying again the foundation of penance from dead works, and of faith towards God,

2 Of the doctrine of baptisms, and of the imposition of hands, and of the resurrection of the dead, and of eternal judgment.

3 And this we will do, if God will permit.

4 ^aFor it is impossible for those who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost,

5 Have moreover tasted the good word of God, and the powers of the world to come,

6 And are fallen away, to be renewed again unto penance, crucifying again to themselves the Son of God, and making a mockery of him.

7 For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs useful for them by whom it is tilled, receiveth blessing from God.

8 But that which bringeth forth thorns and briers, is rejected; and very near to a curse, whose end is to be burnt.

9 But my dearly beloved, we trust better things of you, and nearer to salvation: though we thus speak.

10 For God is not unjust, that he should forget your work; and the love which you have shown in his name, you who have ministered, and do minister to the saints.

11 And we desire that every one of you should show forth the same carefulness to the accomplishing of hope unto the end:

12 That you become not slothful, but followers of them, who through faith and patience shall inherit the promises.

13 For God making a promise to Abraham, because

he had no one greater by whom he might swear, swore by himself,

14 Saying: ^bUnless blessing, I will bless thee, and multiplying, I will multiply thee.

15 And so after he had patiently endured, he obtained the promise.

16 For men swear by one greater than themselves, and an oath, for confirmation, is the end of all their controversy.

17 Wherein God, meaning more abundantly to show to the heirs of the promise the immutability of his counsel, interposed an oath:

18 That by two immutable things, in which it is impossible for God to lie, we may have the strongest comfort, who have fled for refuge, to hold fast the hope set before us:

19 Which we have as an anchor of the soul, sure and firm, and which entereth even within the veil,

20 Where the forerunner, Jesus, is entered for us, made a high priest for ever, according to the order of Melchisedech.

CHAP. VII.

The priesthood of Christ, according to the order of Melchisedech, exceeds the Levitical priesthood, and puts an end both to that and to the law.

FOR ^cthis Melchisedech, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham divided the tithes of all who indeed first by interpretation is king of justice: and then also king of Salem, that is, king of peace,

^a Matt. xii. 45; Infra, x. 26; 2 Pet. ii. 20.

^b Gen. xxii. 16.—^c Gen. xiv. 18.

is connected with what he had said in the last chapter (ver. 12) of the elements, or rudiments, of Christian faith, concerning which, though some seemed not sufficiently instructed, yet he thinks it here enough to name them, and pass them over: to wit, 1. *Penance*, or the dispositions of a sincere repentance. 2. *Faith*, when they are come to the years of being instructed. 3. *The doctrine of baptisms*, which he expresseth in the plural number, either because all the faithful must be baptized once, if we speak of Christian baptism; or he means that persons ought to know they cannot receive Christ's baptism over again. Or, in fine, he means that the baptisms used by the Jews, which they so frequently repeated, could not make them justified. 4. *The doctrine of imposition of hands*, by which is commonly expounded that which was given in the sacrament of confirmation. 5. *Of the resurrection of the dead*. 6. *Of the judgment*, by which God would judge all mankind. Of these things he supposeth them already instructed. Wi.

VER. 3. *And this we will do*, meaning what he said in the first verse, that his design was to proceed to things more perfect, which, after some admonitions, he comes to in the next chapter, when he speaks of the priesthood of Christ. Wi.

VER. 4, &c. *For it is impossible*, &c. This is an obscure place, differently expounded, which shows how rash it is for the ignorant to pretend to understand the Holy Scriptures. Many understand these words, *it is impossible*, &c., of the sacrament of penance, or of returning to God by a profitable repentance, especially after such heinous sins as an apostasy from the true faith. But then we must take the word *impossible* to imply no more than a thing that is very hard to be done, or that seldom happens, as when it is said, (Matt. xix. 26,) that *it is impossible* for rich men to be saved: and (Luke xvii. 1) *it is impossible that scandals should not come*. For it is certain that it is never impossible for the greatest sinners to repent by the assistance which God offers them, who has also left a power to his ministers to forgive in his name the greatest sins. But others (whose interpretation seems preferable) expound this of baptism, which can only be given once. The words here in the text very much favour this exposition, when it is said, *who were once enlightened*. For baptism in the first ages was called the sacrament of illumination. See S. Denis de Coelesti Hierar. c. 4, S. Greg. Naz., &c. The following words also agree to baptism, when they are said to have been *made partakers of the Holy Ghost*; to have *tasted the good word of God*, and *the powers of the world to come*; all which signify the interior graces, the miraculous gifts, and power of working miracles, which they who were baptized frequently received in those days.—They cannot be *renewed again unto penance*. That is, they cannot be *renewed* again by baptism, which is also called a *renovation*. Tit. iii. 5. Their sins may indeed be forgiven them in the sacrament of penance, but this is not a *renovation* like that in baptism, in which both the guilt, and all pain due to past sins, is remitted; whereas in the sacrament of penance, though the guilt, and the eternal punishments due to sins, be remitted, yet many times temporal punishments, to be undergone either in this world or the next, still remain due to such

as have been great sinners, to them who, by relapsing into the same sins, have crucified again to themselves the Son of God, making a mockery of him; i. e. who, insensible of the favours received, have ungratefully renewed sin; to take away which Christ suffered, was mocked, crucified, &c. Wi.—Macknight observes that Beza, without any authority from ancient MSS., hath inserted in his version *Si, If they shall fall away*, that this text might not appear to contradict the Calvinistic doctrine of the assurance of salvation. The English translators have followed Beza. The biblical student will be glad to find Dr. Wells, in his elegant edition of the New Testament, frequently restoring and preferring those readings which agree with the Latin Vulgate. The same just tribute is paid to the Vulgate by Walton, Mills, Gerard, Griesbach, Harwood, and others. Indeed the Vulgate has been declared authentic in a general council, and probably expresses more of the true reading of the original autograph, than any Greek edition that is now to be found, and certainly much more than modern versions, which are strained more or less to the preconceived sentiments of the translators. Wi.

VER. 9, &c. *We trust better things of you*, &c. Faith begins the work of salvation; good works from a principle of charity continues it; perseverance in virtue, and patience under afflictions, complete it.—It is certain God, who is not unjust, will reward these good works, if you continue in the same, *to the accomplishing of hope even to the end*,† for the obtaining the happiness you hope for. Be not therefore *slothful* and negligent; it is by *faith, patience*, and perseverance, that you will *inherit God's promises*. Wi.

VER. 13, &c. *For God making a promise to Abraham*, to bless all nations in his seed, i. e. by the coming of Christ, *swore by himself*, having no greater to swear by, &c. He shows them how certain they may be of eternal happiness, unless they be slothful. First, it is God himself, who hath promised to make them happy. Secondly, he promised it with an oath; and these are two unchangeable things in God, who cannot lie. Wi.

* V. 4. *Impossible*, ἀδύνατον. See Corn. a Lapide, and Estius, who say of this exposition of baptism, Sic omnes Græci, et Latinorum maxima pars. Baptismus is often called φώτισμα. See S. Greg. Naz. Orat. 39, in Sta Lumina.

† V. 11. Ad expletionem spei usque ad finem, πρὸς τὴν πληροφάναν. See the signification of this word, Luke i. 1.

CHAP. VII. VER. 1. *This Melchisedech*. If we look for the construction. *Melchisedech* may be joined with what follows, (ver. 3,) *continueth a priest for ever*. Wi.

VER. 2. *King of justice*, according to the signification of the word *Melchisedech*, and of *peace*, signified by the place *Salem*, of which he was king. By *Salem* is commonly expounded Jerusalem, though S. Jerom thinks it was the town *Βεθ-lem* afterwards called Sichem. This king was also a priest of the Most High

3 Without father, without mother, without genealogy, having neither beginning of days, nor end of life, but likened unto the Son of God, continueth a priest for ever.

4 Now consider how great this man is, to whom also Abraham, the patriarch, gave tithes out of the chief things.

5 And indeed they of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren : though they themselves also came out of the loins of Abraham.

6 But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him, who had the promises.

7 And without all contradiction, that which is less, is blessed by the better.

8 And here indeed, men who die, receive tithes : but there it is witnessed, that he liveth.

9 And (as it may be said) even Levi, who received tithes, paid tithes by Abraham :

10 For he was yet in the loins of his father, when Melchisedech met him.

11 If then perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise, according to the order of Melchisedech, and not be called according to the order of Aaron ?

12 For the priesthood being translated, it is necessary that a translation also be made of the law.

13 For he, of whom these things are spoken, is of

another tribe, of which no one gave attendance at the altar.

14 For it is evident that our Lord sprung out of Juda : in which tribe Moses spoke nothing concerning priests.

15 And it is yet far more evident : if, according to the similitude of Melchisedech, there arise another priest,

16 Who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life :

17 For he testifieth : ^b Thou art a priest for ever, according to the order of Melchisedech.

18 There is verily an abrogation of the former commandment, for the weakness and unprofitableness thereof :

19 For the law brought nothing to perfection : but an introduction of a better hope, by which we approach to God.

20 And inasmuch as it is not without an oath, (for the others indeed were made priests without an oath :

21 But this with an oath, by him that said to him : ^c The Lord hath sworn, and he will not repent : thou art a priest for ever :))

22 By so much is Jesus made a surety of a better testament.

23 And the others indeed were made many priests, because, by reason of death, they were not suffered to continue :

24 But this, for that he continueth for ever, hath an everlasting priesthood.

25 Whereby he is able also to save for ever them that come unto God by himself : always living to make intercession for us.

^a Deut. xviii. 2; Jos. xiv. 4.

^b Psal. cix. 4.—^c Psal. cix. 4.

1. *e.* of the true God. He blessed Abraham, after he had defeated Chodorlahomor and the other kings (Gen. xiv.); and Abraham gave him the tithes of all things which he had taken from his enemies. He is said (ver. 3) to have been *without father, without mother, without any genealogy*, without beginning of days or end of life, inasmuch as we have no account in the Scripture of these particulars. He is said in Genesis to have brought out, inasmuch as he was a priest, that is, to have offered up a sacrifice to God of bread and wine. The apostle here shows two things, that Melchisedech was greater than Abraham, and that he is a figure of Christ, *who is a priest for ever, according to the order of Melchisedech.* Psal. cix. 4. Wi.

VER. 3. *Without father, &c.* Not that he had no father, &c., but that neither his father, nor his pedigree, nor his birth, nor his death, are set down in Scripture. Ch.

VER. 4. *Consider how great this man (Melchisedech) was*, and greater than our great patriarch, Abraham: 1. Because Abraham, of his own accord, paid tithes to this priest of all the chief things he had. 2. This Melchisedech blessed, or gave a benediction to our great father Abraham, to whom the promises of blessing all nations was made. 3. To show another pre-eminence of the priesthood of Melchisedech (which was a figure of the eternal priesthood of Christ) above the priesthood of Aaron, the apostle takes notice that the sons of Levi, the priests of the ancient law, to whom tithes were to be paid, were no more than mortal men, always dying, whereas the Scripture only witnesseth of Melchisedech that he liveth; he is represented as one that hath neither beginning nor end of his days. This agrees chiefly to Christ, who by the Psalmist is called a priest for ever. 4. Another reason that shows the priesthood of Melchisedech (and of our Saviour, Christ) to be above the Aaronical priesthood, is, that not only Abraham, but even Aaron and Levi, and all their successors, may be said in the person of Abraham to have paid tithes to Melchisedech, because we may consider them as yet in the loins of Abraham, from whom they descended; though it cannot be said, in like manner, that Christ himself was in the loins of Abraham, because though he was Son of Abraham, yet his conception was not in the ordinary way of human generation, but by the operation of the Holy Ghost. See S. Aug. l. 10, de Gen. ad lit. c. 20, tom. 3, p. 270, nov. edit. 5. S. Paul (ver. 11) brings another reason to show that the priesthood according to the order of Melchisedech was more perfect, because true justice and sanctification could not be given neither by the priesthood of Aaron nor by the law of Moses, which began as it were together; for if the former law and sacrifices offered by the priests of Aaron had been sufficient for man's justification and salvation, there would have been no necessity of a new priesthood according to the order of Melchisedech. 6. He takes notice of this difference from the former priesthood, that they were priests of the tribe of Levi, but that Christ, the priest according to the order of Melchisedech, is of the tribe of Juda. 7. Another difference is, that the former law, and all belonging to it, consisted of carnal precepts,

(ver. 16,) in outward ceremonies and sacrifices, with promises of temporal blessings and a long life in this world; but the new law and sacrifice of Christ is according to the power of an indissoluble and never-ending life, conferring inward graces, with a remission of sins, by which men were justified and saved, with promises of an eternal happiness. 8. He tells us that Christ's priesthood was confirmed by God himself with an oath; not so the priesthood of Aaron. This second testament therefore is much better, and more excellent. 9. The former testament brought nothing to perfection. ver. 19. It had nothing but types and figures of what was to be fulfilled under the priesthood of Christ. The priests died, and succeeded one to another; and there was need of different sacrifices, which they were to offer daily for their own sins and for the sins of the people; but Christ was *innocent, undefiled, separated from sinners*, (ver. 26,) could not sin, but by suffering once has redeemed all, has satisfied for the sins of all mankind, and by this one sacrifice can save all that come to him by faith, hope, and love; he lives for ever to make intercession for us, as our Mediator and Redeemer. Christ's sacrifice and oblation on the cross is that one sacrifice of the new law which remains and will be continued by his ministers, the priests of the new law, to the end of the world, the manner only being different, but not the sacrifice. This is the doctrine of the Catholic Church, delivered to the faithful in the Council of Trent,* (Sess. 22, cap. 2,) where it is declared that in the mass is continued the same sacrifice and oblation which Christ offered, who is still the chief priest, in whose name only his ministers, the bishops and priests, speak and act as his instruments. The Victim that is offered is also the same, to wit, the body and blood of Christ, after a spiritual and unbloody manner, according to his command at his last supper. The oblation at the mass is indeed a true and proper sacrifice, yet not a new or different sacrifice of expiation for the sins of mankind, but an application of Christ's satisfactions and merits, which, though of infinite value, and more than sufficient to satisfy for the sins of the whole world, yet by the will of God are to be applied to us by faith, by the sacraments, by the same sacrifice of Christ's body and blood, offered at the mass, &c. Wi.

VER. 23. *Many priests, &c.* The apostle notes this difference between the high priests of the law, and our high priest, Jesus Christ; that they being removed by death, made way for their successors: whereas our Lord Jesus is a priest for ever, and hath no successor; but liveth and concurreth for ever with his ministers, the priests of the New Testament, in all their functions. Secondly, that no one priest of the law, nor all of them together, could offer that absolute sacrifice of everlasting redemption, which our one high priest, Jesus Christ, has offered once, and for ever. Ch.

VER. 25. *Make intercession.* Christ, as man, continually maketh intercession for us, by representing his passion to his Father. Ch.

26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens :

27 Who needeth not daily as *other* priests, * to offer sacrifices first for his own sins, and then for the people's : for this he did once, by offering up himself.

28 For the law maketh men priests, who have infirmity ; but the word of the oath, which is after the law, the Son who is perfected for evermore.

CHAP. VIII.

More of the excellence of the priesthood of Christ, and of the New Testament.

NOW of the things spoken, the sum is : We have such an high priest, who is set on the right hand of the throne of majesty in the heavens ;

2 A minister of the holies, and of the true tabernacle, which the Lord hath pitched, and not man.

3 For every high priest is appointed to offer gifts and sacrifices : wherefore it is necessary that he also should have something to offer :

4 If then he were on earth, he would not be a priest : seeing there would be *others* who should offer gifts according to the law.

Who serve unto the example and shadow of heavenly

* Lev. xvi. 6.

VER. 27. Jesus Christ offered himself but once in a *bloody* manner on the cross ; but, besides this bloody offering, he still continues to offer himself in an *unbloody* manner. This he does both in heaven and upon earth : in heaven, by presenting his sacred humanity continually to his Father ; and on earth, by daily offering himself, under the appearances of bread and wine, on our altars. Hence this eucharistic sacrifice is both a commemoration and continuation of the sacrifice of the cross. To understand this, it must be observed, that the essence of a sacrifice includes several actions, the principal of which are the immolation of the victim, and the *oblation* of the victim when immolated. Now the sacrifice of Jesus Christ on the cross ended only as to the *bloody* immolation ; the same victim is still immolated mystically by the separate consecration of the bread and wine, and continues as to the oblation. Jesus Christ, in quality of the eternal high priest, has carried his victim, i. e. his body, into heaven, and there offers it continually to his Father. He continues also his sacrifice here on earth, by the ministry of his priests ; who to the end of time will offer to God the same immolated victim, present on our altars under the appearance of bread and wine—a sacrifice infinitely perfect, since a God is the priest, and a God the victim. The chief priest who offers it is a God-man ; the victim offered is a Man-God : a God the victim, offered by a God the priest ! Let us now examine the sentiments of learned Protestant divines : “ It is certain,” says Dr. Grabe, “ that Irenæus and all the Fathers, either contemporary with the apostles, or their immediate successors, whose writings are still extant, considered the blessed Eucharist to be the sacrifice of the new law, and offered bread and wine on the altar, as sacred oblations to God the Father ; and that this was not the private opinion of any particular Church or teacher, but the public doctrine and practice of the universal Church, which she received from the apostles, and they from Christ, is expressly shown by Irenæus, and before him by Justin Martyr and Clement of Rome.” Nota in Irenæum, p. 323.—“ The elements being really changed from ordinary bread and wine into the body and blood of Christ, mystically present, as in a sacrament, and that by virtue of the consecration, not by the faith of him that receives, I am to admit and maintain whatsoever appears duly consonant to this truth, viz. that the elements so consecrated are truly the sacrifice of Christ upon the cross, inasmuch as the body and blood of Christ are contained in them. . . . And the sacrifice of the cross being necessarily propitiatory, and impetratory both, it cannot be denied that the sacrament of the Eucharist, inasmuch as it is the same sacrifice with that upon the cross, is also both propitiatory and impetratory.” Thorndike Epil. p. 44 and 46.—“ The holy Fathers frequently say, that in the Eucharist is offered and sacrificed the very body of Christ, as is evident in almost innumerable places.” Bp. Forbes’ de Euch. l. 3, c. 2, sect. 10.—“ The sacrifice of the supper is not only propitiatory, and may be offered up for the remission of our daily sins, but likewise is impetratory, and may be rightly offered for the obtaining all blessings. Although the Scripture does not plainly and in express words teach this, yet the holy Fathers with universal consent have thus understood the Scripture, as has been demonstrated by many ; and all the ancient liturgies prescribe, that in time of the oblation, prayers be offered for peace, &c., as is evident to all.” Id. Sect. 12.

* V. 4. Una eademque est Hostia, idem nunc offerens sacerdotum ministerio, qui seipsum tunc in cruce obtulit, solâ offerendi ratione diversa. Sess. 22, c. 2. Can. 1. Si quis dixerit in missa non offerri verum et proprium sacrificium, &c., anathema. Can. 3. Si quis dixerit missæ sacrificium tantum esse laudis, et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti, non autem propitiatorium, vel soli prodesse sumentis, &c. Anathema sit.

things. As it was answered to Moses, when he was to finish the tabernacles : See ^b (saith he) that thou make all things according to the pattern which was shown thee on the mount.

6 But now he hath obtained a better ministry, by how much also he is the mediator of a better testament, which is established on better promises.

7 For if that first had been faultless, there should not indeed a place have been sought for a second.

8 For finding fault with them, he saith : “ Behold the days shall come, saith the Lord, when I will make a new testament with the house of Israel and with the house of Juda,

9 Not according to the testament which I made to their fathers, on the day when I took them by the hand to lead them out of the land of Egypt : for they continued not in my testament : and I regarded them not, saith the Lord.

10 For this is the testament which I will make to the house of Israel after those days, saith the Lord : I will give my laws into their mind, and I will write them in their heart : and I will be their God, and they shall be my people :

11 And they shall not teach every man his neighbour,

^b Exod. xxv. 40 ; Acts vii. 44.—^c Jer. xxxi. 31.

CHAP. VIII. VER. 1. *Of the things spoken * the sum is.* This word *sum*, many expound, as if S. Paul said, I will sum up, and give you an abridgment or recapitulation of what I have said. But S. Chrys. and others, by the Greek word rather understand the chief, or greatest thing of all, when he adds, that Christ is our *high priest, who is set on the right hand of the throne of majesty in the heavens.* Wi.

VER. 2 *A minister of the holies.* Lit. *of the holy places, and of the true tabernacle* : he adds *true*, to signify that though he speaks with an allusion to the sanctuary, and the priests of the former law, yet that Christ hath now entered into the *true* holy of holies ; that is, into heaven, of which the Jewish sanctuary was only a type or figure.—*Which the Lord hath pitched, and not man* ; i. e. all the parts of the Jewish sanctuary was the work of men’s hands ; but heaven, the habitation prepared for the saints, is the work of God. Wi.

VER. 3. *For every high priest, &c.* That is, as all priests are ordained to offer up to God some gifts and sacrifices ; so Christ, a priest for ever, has now in heaven *something to offer* to his eternal Father ; to wit, the infinite merits and satisfactions of his death and passion. This he doth in heaven, and also by the ministry of his priests on earth, who offer the same in his name. Wi.—This is the daily sacrifice of Christians, foretold plainly by Malachy, chap. i. 10, 11. This is also clearly mentioned by S. Justin, Dial. cum Tryphone ; Tert. co. M. l. 3, c. 21 ; Iren. l. 4, c. 32 ; Cyp. l. 1, adv. Jud. ; Eus. l. 1, Dem. Evan. ; Chrys. in Psal. xcv. ; Aug. l. 18, de Civ. Dei, c. 35, &c., &c. For authorities see annotations on chap. x. of this Epistle.

VER. 4. *If then he were on earth, he would not be a priest.* He speaks of a priest according to the custom of the Jews, where none were priests but of the tribe of Levi, and Jesus Christ was of the tribe of Juda : and if the law of Moses was to continue, there would not want priests to offer sacrifices according to their worship, though such priests were only employed about things that were types † and shadows of heavenly things in the new law after Christ’s coming, and of the sacrifice by which he offered himself on the cross. And this God doubtless revealed to Moses, when he said to him : take heed “ thou make all things according to the pattern which was shown thee on the mount.” Wi.—*Earth, &c.* That is, if he were not of a higher condition than the Levitical order of earthly priests, and had not another kind of sacrifice to offer, he should be excluded by them from the priesthood and its functions, which by the law were appropriated to their tribe. Ch.

VER. 5. *Who serve unto, &c.* The priesthood of the law and its functions were a kind of an example, and shadow of what is done by Christ ‘n his Church militant and triumphant, of which the tabernacle was a pattern. Ch.

VER. 8. *For finding fault with them.* It is not said here, blaming the law, says S. Chrys., which in itself was good, just, and holy, (see Rom. vii. 12,) but blaming the breakers and transgressors of it ; not but that men were saved in the time of the law, who by God’s grace believed in their Redeemer that was to come, and lived well. Wi.

VER. 10. *For this is the testament which I will make with the house of Israel, and with all nations, as I promised to Abraham, I will give (lit. by giving) my laws into their mind, and I will write this new law, not as the former, in tables of stone, but in their hearts, and to them I will be a merciful God, and they shall be my elect people.* Wi.—The Jews were like slaves, and God ruled them as a master ; Christians are his children, and God rules them as a father : and so great is the efficacy of this Divine teacher, that by means of a short and easy catechism, children are now taught to know God more perfectly than the first sages of antiquity by their abstruse and erudite disquisitions.

VER. 11. *They shall not teach, &c.* So great shall be the light and grace of

and every man his brother, saying: Know the Lord: for all shall know me, from the least to the greatest of them:

12 Because I will be merciful to their iniquities, and their sins I will remember no more.

3 Now in saying a new, he hath made the former old. And that which decayeth and groweth old, is near its end.

CHAP. IX.

The sacrifices of the law were far inferior to that of Christ.

THE former indeed had also justification of worship, and a worldly sanctuary.

2 *For the first tabernacle was made, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the holy.

3 And after the second veil, the tabernacle, which is called the holy of holies:

4 Having the golden censer, and the ark of the covenant covered about on every part with gold, in which was the golden urn that had manna, and the rod of Aaron that had blossomed, and the tables of the testament.

5 And over it were the cherubims of glory overshadow-

* Exod. xxvi. 1, and xxxvi. 5. —b Lev. xvi.; Num. xxi.

the new testament, that it shall not be necessary to inculcate to the faithful the belief and knowledge of the true God, for they shall all know him. Ch.—*All shall know me*, &c. This seems to signify, that by the truths which Christ preached, and which the apostles published to all nations, the faithful in the new law should have a greater knowledge of God, of the true manner of worshipping him, and of heavenly things, and also greater and more abundant graces, than they before Christ's coming. They shall also serve God with greater fidelity, by considering his mercies in sending them a Redeemer to free them from the slavery of sins and damnation, of which they stood guilty. Wi.

VER. 13. In calling this testament a new one, he hath made the former old. This is to put the Hebrews in mind that the former law, as to its ceremonies and sacrifices, is now to be laid aside, and the new law or testament to be received and complied with. Wi.

* V. 1. Capitulum super ea quæ dicuntur, κεφάλαιον ἐπὶ τοῖς λεγομένοις. Beza and others reprehend here the ancient Latin interpreter. They have as much reason to blame the Greek original. S. Aug. observes, that the Latin interpreter was more solicitous to follow exactly the sense than to write proper Latin.

† V. 4. Exemplari et umbræ deserviant, ὑποδείγματι, καὶ σκιᾷ λατρεύουσι. It signifies, that they served God by those things that were types and figures of more perfect and heavenly things.

CHAP. IX. VER. 1. *The former*.* In the ordinary Greek copies is expressed, the former tabernacle; but even the Prot. translators have abandoned that reading, and understand the former testament or covenant, which they have put in a different character.—*Worldly sanctuary*, or a temporal sanctuary, to last only for a time, like the things of this world. Wi.—The word justification (δικαιώματα) is frequently used for the laws and ordinances of God, because the observance of the laws is the justification of man; see particularly in the 118th Psalm the legal rites justified in regard to the outward policy of the Jews.

VER. 2. *First tabernacle*. By this word is signified the sanctuary or place for worshipping God, ordained by Moses, which was an oratory to be moved from place to place with the Israelites, which they kept afterwards, and had a resemblance of it in the temple. This tabernacle consisted of two parts, which S. Paul here calls the first and second. The first part was called the holy, which was separated from the rest of the temple by a veil. In this first part were the candlesticks, i. e. one candlestick, as it is called, Exod. xxv. 37, having seven branches, in which were placed lamps; and a table, on which were placed twelve loaves, according to the number of the Jewish tribes, to be changed every week. Wi.

VER. 4. *Having the golden censer*. What is meant by this is uncertain, no mention being made of a golden censer in either part of the tabernacle made by the order of Moses, which the apostle here speaks of. Some say that the high priest, when he entered once a year into the holy of holies, made use of a golden censer, which he left there: but this is merely a conjecture. Others think that by the golden censer is meant the altar of perfumes, or where perfumes were burnt, which was as it were a large censer, and is called by the same Greek word by Josephus, the historian; but then there occurs this difficulty, that this altar was in that first part called the holy, not in the holy of holies, to which the same interpreters answer, that this altar was placed just at the entrance into the holy of holies, and so may be looked upon as belonging to the holy of holies: nor does the text say it was in the holy of holies, but only having, &c., as a town may be said to have fortifications which are not within the town itself.—*And the tables of the testament*, or covenant. The ark was certainly in the holy of holies, in which was the golden urn, with a measure of manna, and Aaron's rod that budded, and the tables of the testament, or the tables of stone, on which were engraven the ten

ing the propitiatory: of which it is not needful to speak now particularly.

6 Now these things being thus ordered: into the first tabernacle the priests indeed always entered, accomplishing the offices of the sacrifices:

7 But into the second, the high priest alone, once a year; not without blood, which he offereth for his own, and the people's ignorance:

8 The Holy Ghost signifying this, that the way into the sanctuary was not yet made manifest, whilst the former tabernacle was yet standing.

Which is a parable of the time then present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks.

10 And divers washings, and justifications of the flesh, laid on them until the time of correction.

11 But Christ being present, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation:

12 Neither by the blood of goats, or of calves, but by

c 3 Kings viii. 9; 2 Par. v. 10.—d Exod. xxx. 10; Lev. xvi. 2.

commandments. Wi.—In the Greek it is easy to confound the word θυσιαστήριον, which signifies altar, with θυμιατήριον, which means censer. It was placed adjoining to the inward veil, so that the clouds of the incense filled the holy of holies, and hence it is mentioned by S. Paul as contained therein.—The apostle describes these things as they were in the tabernacle which Moses constructed in the desert. V.

VER. 5. *And over it (the ark) were the cherubims of glory*, or glorious cherubims, (in what shape they were represented is not certain,) overshadowing the propitiatory, or seat of mercy, which was all of gold, of the same size with the ark, and like a cover to it. Just over this propitiatory were placed the two cherubs, spreading their wings, looking towards one another, and upon the propitiatory. See Exod. xxxvi. and xxxvii. From this place God made known his presence, and the effects of his mercy, to the people. Here he was said to be seated on the cherubims, and that the ark was his footstool. Psal. xcvi. Adore his footstool; i. e. prostrate before his ark. These two images of cherubs show that God did not absolutely forbid images at that time, when the people were so addicted to idolatry, but only to adore them. Wi.

VER. 6. *The offices of the sacrifices*. The priests, as he tells us, entered every day, that is, by turns, (see Luke i. 5,) to make the offering of incense morning and night, also to change the loaves, take care of the lamps, &c. But we must not think that they offered in that place victims or holocausts of sheep, lambs, oxen, &c. This was not done in any part of the sanctuary, neither before nor after the building of the temple, but in a place or court adjoining to the tabernacle, upon a large altar of five cubits long and as many broad. See Exod. xxvii. and xxxviii. Wi.

VER. 8. *The Holy Ghost signifying this*. Here the apostle begins to tell us in what manner the sanctuary was a figure of things in the new law of Christ. The holy of holies was a figure of heaven, and this prohibition of any one going into it was to signify that the way to heaven was not to be made manifest, nor to be opened, as long as the former tabernacle and law subsisted; that it was not to be opened till Christ, the high priest of the new testament, first entered, by shedding his blood on the cross, and by his glorious ascension. Wi.—But when Christ expired the veil of the temple was rent asunder, to show that the way to heaven was now laid open to mankind.

VER. 9, 10. *Which is a parable of the time then present; or, unto the present time*, as in the Greek. By the present time, according to the common exposition, is not meant the time of the new law, as some would have it, but the time of the former law; so that the sense is, which parable or type was a representation of things as they were to be performed, and to last during the time of the law, which was before present.—*According to which*. These words must not be referred to gifts and sacrifices, but to the worshipper (lit. server); and the sense is, that to the priests, who worshipped and served God in the sanctuary and in offering sacrifices, was not prescribed an interior purity and sanctity, as in the new law, but only that legal sanctity which consisted in abstaining from such meats or drinks as were called unclean, or made them unclean. See Lev. x. 9, where the priests are forbidden to drink wine when they were to enter into the tabernacle of the testimony. Wi.—*Of correction*; viz. when Christ should correct and settle all things. Ch.

VER. 11. *Christ being present and come,† is a high priest of the good things to come*; of things which we hope for in heaven.—He has entered by a more perfect tabernacle; i. e. not passing, like the priests of the former law, into a tabernacle made by human art and hands, but by the tabernacle of his own body or flesh, says S. Chrys., framed by the Holy Ghost. Wi.

VER. 12. *By the blood of goats, &c.* This is another difference and pre-eminence of Christ above the priests of the law of Moses, that they could only offer the blood of beasts; but Christ entered into heaven by the effusion of his own precious blood in his sufferings, and on the cross, by this having found an eternal

his own blood, entered once into the sanctuary, having obtained eternal redemption.

13 ^a For if the blood of goats and of oxen, and the ashes of an heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh :

14 ^b How much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God ?

15 And, therefore, he is the mediator of the new testament : ^c that by means of his death, for the redemption of those transgressions, which were under the former testament, they who are called may receive the promise of eternal inheritance.

16 For where there is a testament, the death of the testator must of necessity intervene.

17 For a testament is of force, after men are dead : otherwise it is not yet of force, whilst the testator liveth.

18 Whereupon neither was the first indeed dedicated without blood.

19 For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

^a Lev. xvi. 15.—^b 1 Pet. i. 19 ; 1 John i. 7 ; Apoc. i. 5.—^c Gal. iii. 15.

redemption for mankind, having satisfied for the sins of all men in the sight of God, which the former priests, with all their sacrifices, could not do. Wi.—*Eternal redemption.* By that one sacrifice of his blood, once offered on the cross, Christ our Lord paid and exhibited, once for all, the general price and ransom of all mankind ; which no other priest could do. Ch.

VER. 13, 14. *For if the blood of goats, &c.* Another main difference betwixt the sacrifices in the old, and that of Christ in the new law. Those imperfect carnal sacrifices could only make the priests and the people reputed clean, so that they were no longer to be treated as transgressors, and liable to punishments, prescribed and inflicted by the law : but the sacrifice of Christ has made our consciences interiorly clean, and sanctified them even in the sight of God. Having offered himself unspotted to God by the Holy Ghost, the Divine Spirit of the Holy Ghost moving Christ as man to make this oblation of himself, though free from all sin, and incapable of sinning. And being this oblation was made by him, who was God as well as man, it was an oblation of infinite value, which repaired the injury done to God by sin, and redeemed mankind from the slavery of sin. Wi.

VER. 15. *And therefore he is the mediator of the new testament.* § The mediator, so as to be our Redeemer, which agrees only to our Saviour, Christ. Moses is called a mediator betwixt God and his people. See Gal. iii. 19, and 1 Tim. ii. 5, &c. The saints in heaven, and men on earth, may be called mediators in an inferior and different sense : but Christ alone is the mediator who reconciled God to men, by satisfying for their sins, and by a redemption from the slavery of sin. This sense, in which Christ is the mediator of the New Testament, is expressed in these following words : *that by means of his death, for the redemption of those transgressions which were under the former testament, they who are called may receive the promise of eternal inheritance ; that is, Christ, by his death, redeemed all men.* Wi.

VER. 16. *For where there is a testament, the death of the testator, &c.* The same Greek word, corresponding to the Hebrew word *Berith*, is often used both in the books of the old and new Scriptures. The ancient Latin interpreter puts for it *testamentum*, a testament : but others would rather have the Hebrew and Greek word to signify any agreement, bargain, alliance, or covenant, which last word is generally put in the English Prot. translations. We do not deny but the Hebrew and Greek word have this signification, but not only : this place of S. Paul shows evidently that they also signify what both in Latin and English is called a *testament* or *last will*, which is only of force by the death of the testator. The Protestants, therefore, here find themselves obliged to translate *testament*, contrary to their custom, and to apply this word not only to the promises and blessings God made to Christians, of which Christ is the mediator, and which were confirmed by his blood and by his death, but also to the former alliance and promises or blessings God made to the Israelites, when he chose them to be his elect people, and gave them his law and his commandments under Moses. It is true God is immortal in his own nature, cannot die, and therefore cannot make a testament that shall be confirmed by his own death. But as for the new alliance, or New Testament, as here it must be called, it was confirmed by the death of the Son of God ; that is, of God made man, by which it is true to say that God died for us, though he did not die, nor could die, as God. Wi.

VER. 20. *This is the blood of the testament, which God hath enjoined unto you*

20 Saying : "This is the blood of the testament, which God hath enjoined unto you.

21 The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood.

22 And almost all things, according to the law, are cleansed with blood : and without the shedding of blood, there is no remission.

23 It is necessary, therefore, that the patterns of heavenly things should be cleansed with these ; but the heavenly things themselves with better sacrifices than these.

24 For Jesus hath not entered into the holy places made with hands, the patterns of the true : but into heaven itself, that he may appear now in the presence of God for us :

25 Nor yet that he should offer himself often, as the high priest entereth into the holy places every year with the blood of others :

26 For then he ought to have suffered often from the beginning of the world : but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself.

27 And as it is appointed for men once to die, and after this the judgment :

28 ^e So also Christ was offered once to exhaust the sins of many ; the second time he shall appear without sin to them that expect him unto salvation.

^d Exod. xxiv. 8.—^e Rom. v. 9 ; 1 Pet. iii. 18.

(Exod. xxiv.) ; that is, this is to confirm that testament. Christ made use of the like words, when he bequeathed us the Divine legacy of his Body and Blood, at his last supper, saying, (Matt. xxvi. 28,) *This is my blood of the new testament.* And as the words in Exodus were understood of the true blood of the victims offered, so the words of Christ signify the true blood of Christ, there really present in the sacrament, in a spiritual manner, and to be shed in a bloody manner upon the cross. Wi.

VER. 22. S. Paul speaks here of legal purifications and remissions, which (ver. 10) he calls *carnal justices and ordinances*, (ver. 13,) *purifying the flesh*. How then, it may be asked, were sins remitted under the law ? I answer, by true repentance, joined with faith and hope in the promised Messias.

VER. 23. *It is, or was, necessary that the patterns of heavenly things* (i. e. the former tabernacle and sanctuary) *should be cleansed with these ; that is, by the blood of such victims then offered.*—*But the heavenly things themselves with better sacrifices.* By the heavenly things may be understood the faithful, who are the members of Christ's Church, to whom heaven is prepared, and who must be cleansed by better sacrifices ; that is, by the blood of Christ, and by his sacrifice on the cross. Wi.

VER. 25. *Should offer himself, &c.* He takes notice that Christ, by virtue of his sacrifice, and his dying once on the cross, satisfied for the sins of all men that ever were from the beginning of the world. Wi.—Christ shall never more offer himself in sacrifice, in that violent, painful, and bloody manner, nor can there be any occasion for it ; since by that one sacrifice upon the cross he has furnished the full ransom, redemption, and remedy for all the sins of the world. But this hinders not that he may offer himself in the sacred mysteries in an unbloody manner, for the daily application of that one sacrifice of redemption to our souls. Ch.

VER. 26. He came at the end of ages, as it were in the last age of the world, to the putting away or abrogating of sin. Wi.

VER. 28. *To exhaust.* That is, to empty or draw out to the very bottom, by a plentiful and perfect redemption. Ch.

* V. 1. *Habuit et prius, εἶχε ἡ πρώτη.* Though almost all Greek copies have *σκηνή*, tabernacle : yet even the Prot. translators add in a different print, *covenant*, as if *διαθήκη* was understood. Ibid. *Sanctum sæculare, κοσμικόν.* This Greek word is only found in one other place in the New Testament, Titus ii. 12, *sæcularia desideria*.

† V. 4. *Habens thuribulum aureum, χρυσοὺν ἔχουσα θυμιατήριον.* Josephus useth the same word for the altar of perfumes, lib. 6, de Bello, c. 6, and lib. 8, Antiq. c. 7. Ibid. *In quâ, ἐν ᾗ.* It may signify the same as *cum quâ*.

‡ V. 11. *Christus assistens, παραγενόμενος,* which may signify being come, and present. Ibid. *Tabernaculum, σκηνή,* by which S. Chrys. expounds his body or flesh, *τὴν σάρκα ἐνταῦθα λέγει λογ. ιε. p. 513.*

§ V. 15. *Novi Testamenti, διαθήκης καινῆς.* The Prot. translators here found it necessary to put, not covenant, as in other places, but testament, even when the apostle speaks of the first, or old *διαθήκη*, (ver. 18 and 20,) might they not then as well have translated *Testament* in the last chapter, especially when mention was there made of the New Testament in the prophecy of Jer. ? might they not as well have translated, (Gal. iv. 24,) *for these are two testaments, as these are two*

CHAP. X.

Because of the insufficiency of the sacrifices of the law, Christ, our high priest, shed his own blood for us, offering up once for all the sacrifice of our redemption. He exhorts them to perseverance.

FOR the law having a shadow of the good things to come, not the very image of the things: can never with those same sacrifices, which they offer continually every year, make the comers thereunto perfect:

2 For then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin any longer:

3 But in them there is made a remembrance of sins every year.

4 For it is impossible that with the blood of oxen and goats sins should be taken away.

5 Therefore coming into the world, he saith: "Sacrifice and oblation thou wouldst not: but a body thou hast fitted to me:

6 Holocausts for sin did not please thee.

7 Then said I: Behold I come: ^bin the head of the book it is written of me: that I should do thy will, O God.

8 In saying before: Sacrifices and oblations, and holocausts, for sin thou wouldst not, neither are they pleasing to thee, which are offered according to the law.

9 Then said I: Behold, I come to do thy will, O

^a Psal. xxxix. 7.—^b Psal. xxxix. 8.

covenants? and so in other places, where there is the same Greek word *διαθήκη*. Mr. N. has followed the Prot. translation. The Sept. put *διαθήκη* for the Hebrew word *Berith*, which indeed is expounded to signify *fœdus* or *pactum*; that is, any agreement, alliance, or covenant, which in the Greek is rather *συνθήκη* than *διαθήκη*. See scapula. We may, I believe, safely say that *Berith* also signifies testament, or a last will and testament, till they who are translating it by covenant, can show us some other Hebrew word for *testamentum*, which I think they have not hitherto done. I find that Mr. Legh, in his Crit. Sac. on the primitive Hebrew words, writes thus: *Berith* signifieth both *συνθήκη*, a compact or covenant between parties, as Aquila translateth; and *διαθήκη*, a testament, or disposition of one's last will, as the Sept. translate. He cites in the Margent Drusius and Mercerus.

CHAP. X. VER. 1. *The law having a shadow* of the good things to come.* The apostle continues till the 19th verse to show the insufficiency of the former law, as to the redemption and salvation of mankind. By the *good things to come*, some understand heaven itself, and the happiness of the elect there, of which the law was but a shadow, whereas we have a much more perfect image and knowledge of heaven in the new law, than they who were under the former law. Others by *good things to come*, understand the blessings of interior graces, with a remission of our sins in the sight of God, and true sanctification, of which all the sacrifices and sacraments of the old law, without a faith in Christ, were but a shadow: and now in the new law we have an express image of them, i. e. we have these blessings themselves. Wi.

VER. 2. *Then they would have † ceased to be offered.* If they had been of themselves perfect to all the intents of redemption and remission, as Christ's death is, there would have been no occasion of so often repeating them; as there is no occasion for Christ's dying any more for our sins. Ch.

VER. 5—9. *Therefore Christ, as it were, coming into the world, he saith, by the Psalmist, (xxxix. 7, 8,) Sacrifice and oblation thou didst not desire, &c.* That is, such sacrifices as were offered in the former law, they could not please thee, appease thy anger, nor make a sufficient reparation for sin.—*But a † body thou hast fitted to me.* Thou didst decree I should be made man, to suffer and die upon a cross to redeem mankind. And I as willingly undertook the work of man's redemption.—*Behold I come: in the head of the book it is written of me.‡* That is, in the volumes of the Scriptures. Wi.

VER. 10. The source and primary cause of our sanctification is the will of God, who so loved the world as to give us his only Son; the meritorious cause of our sanctification is the voluntary oblation of Jesus Christ, sacrificed for us upon the cross.

VER. 14. *By one oblation,† he hath perfected or consummated for ever them that are sanctified, or justified, because this one oblation was sufficient to sanctify all men.* Wi.

VER. 15—18. *The Holy Ghost also doth testify this to us, and assures us of this, by the prophet Jeremy, (chap. xxxi. 33,) in the words above cited, (chap. viii. 8,) when he promises to give a new testament, and that he will remember no more their sins.—Now where there is a remission of these, there is no more an oblation for sin.* That is, there is no need of any other oblation to redeem us from sin,

God: he taketh away the first, that he may establish that which followeth.

10 By the which will, we are sanctified by the oblation of the body of Jesus Christ once.

11 And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins:

12 But he offering one sacrifice for sins, for ever sitteth on the right hand of God,

13 From henceforth expecting^c until his enemies be made his footstool.

14 For by one oblation he hath perfected for ever them that are sanctified.

15 And the Holy Ghost also doth testify *this* to us. For after that he had said:

16 "And this is the testament which I will make unto them after those days, saith the Lord, giving my laws in their hearts, and in their minds I will write them:

17 And their sins and iniquities I will remember no more.

18 Now where *there is* a remission of these, there is no more an oblation for sin.

19 Having therefore, brethren, a confidence in the entering into the sanctuary by the blood of Christ,

20 A new and living way, which he hath dedicated for us through the veil, that is to say, his flesh,

^c Psal. cix. 2; 1 Cor. xv. 25.—^d Jer. xxxi. 33; Supra, viii. 8.

after the price of our redemption from sin is paid. There is no need of any other different oblation; all that is wanting, is the application of the merits and satisfactions of Christ. No need of those sacrifices, which were ordered in the law of Moses. To convince them of this is the main design of S. Paul in this place. The pretended reformers, from several expressions of S. Paul in this chapter, think they have clear proofs that no sacrifice at all ought to be offered after Christ's one sacrifice on the cross; and that so many sacrifices and oblations of masses, are both needless and against the doctrine of the apostle, who says, that Christ by *one oblation hath perfected for ever them that are sanctified*, ver. 14. And again, *that where there is a remission of sins, now there is no more an oblation for sin*. This objection, which is obvious enough, was not first invented by the Calvinists against them they nickname Papists: the same is found in the ancient Fathers; and by their answers, and what they have witnessed concerning the daily sacrifice of the mass, they may find their doctrine of a religion without a continued sacrifice evidently against the doctrine and practice of the Catholic Church from the first ages of Christian religion, till they came to be reformers, not of manners, but of the Catholic belief. Hear S. Chrys., (hom. 17,) in his Commentary on this very chapter: "What then," saith he, "do not we offer up (or make an oblation) every day? We offer up indeed, but with a remembrance of his death. And this oblation is one, and not many. How is it one, and not many? . . . because, as he that is offered many times, and in many places, is the same body, not many and different bodies, so is it one sacrifice. He (Christ) is our high priest, who offered this sacrifice, by which we are cleansed: we now offer up the same. . . He said, Do this in remembrance of me. We do not do or offer a different sacrifice, but the very same, as then our high priest." The Council of Trent, as we have already cited the words, (chap. vii,) teacheth the very same as S. Chrys., who never says, as some one of late hath pretended, that what we offer is a remembrance only. This doctrine and practice is not only witnessed by S. Chrys., but generally by the ancient Fathers and interpreters, as we have taken notice in short in the annotations on S. Matt. See S. Ignatius, in his Epistle to the people of Smyrna; S. Justin, in his Dialogue with Tryphon; S. Iren. 4, c. 32, and 34; Tertull. lib. de Velandis Virg.; Euseb. l. 1, de Demonst. Evang. c. ult.; S. Jerom ep. ad Evangelum; S. Amb. in Psal. xxxviii., and on chap. i. of S. Luke, S. Aug. l. 16, de Civ. Dei, c. 22, l. 1, cont.; Advers. Legis, c. 20, and lib. 9, Confess. c. 12; S. Chrys., hom. 60, ad Pop. Antiochenum, et hom. 72 in Matt. the first Gen. Coun. of Nice.—but from this *one oblation* on the cross and remission of sins, obtained by our Saviour Christ, will our adversaries pretend insisting on the bare letter, that Christ has done all for us, and that we need do nothing, unless perhaps to endeavour to catch hold of the justifying cloak of Christ's justice by faith only? At this rate the love of God and of our neighbour, a life of self-denials, such as Christ preached to every one in the gospel, the practices of prayer, fastings, almsdeeds, and all good works, the sacraments instituted by our Saviour Christ may be all safely laid aside; and we may conclude from hence, that all men's sins are remitted before they are committed. Wi.—Where there is a full remission of sins, as in baptism, there is no more occasion for a *sin-offering* to be made for such sins already remitted; and as for sins committed afterwards, they can only be remitted in virtue of the one oblation of Christ's death. Ch.

VER. 20. *A new and living way; that is, having a new way, which he*

21 And a high priest over the house of God :

22 Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water.

23 Let us hold fast the confession of our hope without wavering (for he is faithful who hath promised)

24 And let us consider one another to provoke unto charity and to good works :

25 Not forsaking our assembly as some are accustomed, but comforting one another, and so much the more as you see the day approaching.

26 *For if we sin wilfully after having received the knowledge of the truth, there is now left no sacrifice for sins,

27 But a certain dreadful expectation of judgment and the rage of a fire, which shall consume the adversaries.

28 A man making void the law of Moses, dieth without any mercy under ^btwo or three witnesses :

29 How much more, do you think he deserveth worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the testament unclean, with which he was sanctified, and hath offered an affront to the Spirit of grace ?

30 For we know him who hath said : *Revenge belongeth to me, and I will repay. And again : The Lord shall judge his people.

* Supra, vi. 4.—b Deut. xvii. 6 ; Matt. xviii. 16 ; John viii. 17 ; 2 Cor. xiii. 1.

traced out and opened for us, by entering himself first into heaven, *through the veil*, i. e. through *his flesh*, or by taking upon him our flesh or human nature. He speaks with an allusion and comparison to the high priest of the former law, who, to enter into the sanctuary, was to pass through the veil of separation. He compares Christ's flesh or body to this veil, inasmuch as Christ entered into the sanctuary of heaven by his sufferings in the flesh, and by the death of his body on the cross ; or, inasmuch as the Divinity of Christ was hidden from us by the veil of his human nature, as the sanctuary was hidden from the people by its veils. Wi.

VER. 21. *And a high priest* ; i. e. and having a great priest, to wit, Christ, *over the house of God*, that is, over the Church, or over all the faithful, both in the Church militant on earth and in the Church triumphant in heaven. Wi.

VER. 22. *Let us draw near with a full and firm faith*, our hearts being cleansed and sprinkled from sin. He again alludes to that ceremony, by which the high priest of the Jews on the feast, called of expiation, sprinkled the people with the blood of the victim offered. Wi.—*ἐν πληροφωρίᾳ πίστεως*. The Prot. version gives erroneously, *in full assurance of faith*. See Ward's Errata.

VER. 25. *Not forsaking our assembly*.† S. Chrys. understands the assemblies of Christians, where they met to celebrate Divine mysteries. Others expound it of not leaving the faith and communion of the Catholic Church, by turning apostates : this is confirmed by the following words, *for if we sin wilfully, . . . there is now left no sacrifice for sins*. The Novatian heretics understood no pardon for sins after baptism. S. Chrys. and others understood no second baptism, wherewith to be cleansed in the same manner as before ; but the most probable interpretation, and most agreeable to the text and doctrine of S. Paul, seems to be, that now remained no sacrifice for sins, i. e. no other sacrifice but that of Christ, which the apostate renouncing, by quitting and abandoning his faith, thereby cuts himself off from the very groundwork and foundation of salvation, as long as he continues in his apostacy. So that nothing remains for him but a dreadful expectation ** of God's just and severe judgments. Wi.

VER. 26. *If we sin wilfully*. He speaks of the sin of wilful apostacy from the known truth ; after which, as we cannot be baptized again, we cannot expect to have that abundant remission of sins, which Christ purchased by his death, applied to our souls in that ample manner as it is in baptism ; but we have rather all manner of reason to look for a dreadful judgment ; the more, because apostates from the known truth seldom or never have the grace to return to it. Ch.

VER. 28, 29. *A man making void, &c.* He brings this comparison from the manner that transgressors were dealt with under the law of Moses, to show how much greater punishments Christians deserve when they are ungrateful to Christ after much greater benefits, when they may be said to have *trodden under foot the Son of God* by despising him, who is the author of their salvation, by shedding his blood upon the cross. Wi.

VER. 37. *Yet a little while, and the judge that is to come, and who is to judge every one, will come*. Wi.—*ὁ ἐρχόμενος*, he who is coming. It is observed by commentators, that this is the appellation given by the Jews to the Messias. See Matt. xi. 3, and xxi. 9.

VER. 38. *But my †† just one, he that liveth according to the doctrine I have taught, liveth by faith*, which is the groundwork and foundation of a good life.—*But if he withdraw himself, and fall from this faith of Christ, he shall not please my soul*. It is a Hebrew way of speaking, and as it were in the person of God.

31 It is a dreadful thing to fall into the hands of the living God.

32 But call to mind the former days, wherein, being illuminated, you sustained a great conflict of afflictions,

33 And on the one part indeed, by reproaches and tribulations were made a spectacle : and on the other part, became companions of them that lived in that manner.

34 For you both had compassion on those who were in chains, and received with joy the plundering of your goods, knowing that you have a better and permanent substance.

35 Do not therefore lose your confidence, which hath a great reward.

36 For patience is necessary for you : that doing the will of God, you may receive the promise.

37 For yet a little while, and he that is to come will come, and will not delay.

38 *But my just one liveth by faith : but if he withdraw himself, he shall not please my soul.

39 But we are not the children of withdrawing unto perdition, but of faith to the salvation of the soul.

CHAP. XI.

What faith is : its wonderful fruits and efficacy, demonstrated in the fathers.

NOW faith is the substance of things hoped for, the conviction of things that appear not.

* Deut. xxxii. 35 ; Rom. xii. 19.—† Habac. ii. 4 ; Rom. i. 17 ; Gal. iii. 11.

Wi.—Luther and Calvin teach that faith alone is sufficient for justification, and they define this faith to be *an assured confidence that their sins are forgiven them wholly by Christ's passion*. No text, however, in Scripture teaches that a man is justified by faith *only*. In Romans, (ii.,) Luther makes S. Paul say that a man is justified by faith *only*, without the works of the law : the authorized Protestant version has omitted the word *only*, foisted into the German translation. Solifidiani vainly cite this text, as its obvious meaning is, that neither the works of the *written* law, done by the Jew, nor the works of the law of *nature*, done by the Gentile, before either of them believe in Christ, can without faith in Christ justify any one. Saving faith is a faith working through charity in Jesus Christ, a faith which includes hope, love, repentance, and the use of the sacraments. Hence S. James (chap. ii.) declares that a man may have faith but not works, but that faith without works will not save him. S. Paul teaches the same, 1 Cor. xiii. 2, "If I should have *all faith*, so as to move mountains, and have not charity, I am nothing ;" where we should observe the word *all faith*.

VER. 39. *But we are not the children of withdrawing* ; †† i. e. we are not such as withdraw ourselves in this manner from the true faith to perdition, but remain constant in the faith and law of Christ. Wi.

* V. 1. Umbram, . . non ipsam imaginem rerum, *σκιάν, οὐκ αὐτὴν τὴν εἰκόνα*. It seems hard to take *εἰκόνα* for the things themselves represented ; but only to signify, *expressam imaginem*.

† V. 2. Alioquin cessasset offerri. In the ordinary Greek copies, *ἐπεὶ ἂν οὐκ ἐπαύσαντο προσφερόμεναι* ; but in other MSS. *οὐκ* is left out.

† V. 5. Corpus autem aptasti mihi ; *σῶμα δὲ καταρτίσω μοι* ; i. e. according to the Sept., but in the Heb. *aures persodisti*, or as in the Latin, (Psal. xxxix. 7,) *perfecisti mihi*. How these different expressions agree, see Estius, Corn. a Lapide, &c.

§ V. 7. In capite libri, *ἐν κεφαλίδι βιβλίου*. The Greek and Latin seems to signify no more than in the volume, or book itself ; *κεφαλὴς*, says Suidas, *ὅπερ τινος εἶλεμα*, *alicujus involucrum*, *ab εἰλέω*. No need of translating, in the front of the book.

|| V. 14. *Unâ oblatione, &c., μὴ προσφορᾷ*. See S. Chrys. (λόγ. ιζ. p. 523, lin 20, et seq.) *τί οὖν ἡμεῖς καθ' ἐκάστην ἡμέραν οὐ προσφέρομεν ; προσφέρομεν μὲν ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ, καὶ μία ἐστὶν αὕτη, καὶ οὐ πολλὰ . . . τὸν γὰρ αὐτὸν αἰεὶ προσφέρομεν . . . ὥσπερ πολλαχοῦ προσφερόμενος ἐν σῶμτι ἐστὶ, καὶ οὐ πολλὰ σώματα, οὕτω καὶ μία θυσία (et unum, sive idem sacrificium) ἡ Ἀρχιεὺς ἡμῶν ἐκείνός ἐστι, ὃ τὴν θυσίαν καθαίρουσαν ἡμᾶς προσενεγκών. ἐκείνη προσφέρομεν καὶ νῦν, τὴν τότε προσηνεχθείσσαν, &c.*

¶ V. 25. Non deserentes collectionem nostram, *μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἐαυτῶν*, *collectionem, congregationem*.

** V. 27. Ignis emulatio, *πυρὸς ζῆλος*, thus attributing zeal and rage to an inanimate thing.

†† V. 38. Justus meus, *δίκαιος* ; in some Greek MSS. *μου*, also in the Sept. Habac. ii. 4.

‡† V. 39. Non sumus subtractionis filii, *οὐκ ἐσμὲν ὑποστολῆς, subaudi υἱοι*.

CHAP. XI. VER. 1. All this chapter is a commendation and recommendation of faith, which is the substance * of things hoped for, giving as it were a substance in our minds to such things as we are in hopes and in expectation of hereafter.

2 For by this the ancients obtained a testimony.

3 ^a By faith we understand that the world was framed by the word of God; that from invisible things, visible things might be made.

4 ^b By faith Abel offered to God a sacrifice exceeding that of Cain, ^c by which he obtained a testimony that he was just, God giving testimony to his gifts; and by it he being dead, yet speaketh.

5 ^d By faith Enoch was translated, that he should not see death, and he was not found, because God had translated him: for before his translation he had testimony that he pleased God.

6 But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder of them that seek him.

7 ^e By faith Noe having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his family, by which he condemned the world: and was instituted heir of the justice which is by faith.

8 ^f By faith he that is called Abraham, obeyed, to go out into a place which he was to receive for an inheritance: and he went out not knowing whither he went.

9 By faith he dwelt in the land of promise, as in a strange country, dwelling in cottages, with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city that hath foundations: whose builder and maker is God.

11 ^g By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age: because she believed that he was faithful who had promised.

12 For which cause there sprung, even from one (and him utterly decayed) as the stars of heaven in multitude, and as the sand which is by the sea-shore, innumerable.

13 All these died according to faith, not having re-

ceived the promises, but beholding them afar off, and saluting them, and confessing, that they are pilgrims and strangers on the earth.

14 For they that say these things, do signify that they seek a country.

15 And truly if they had been mindful of that from whence they came out, they had doubtless time to return:

16 But now they desire a better, that is to say, a heavenly one. Therefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 ^h By faith Abraham, when he was tried, offered Isaac; and he who had received the promises, offered up his only begotten son:

18 To whom it was said: ⁱ That in Isaac shall seed be called to thee:

19 Accounting that God is able to raise up even from the dead: from whence also he received him for a parable.

20 ^k By faith also Isaac blessed Jacob and Esau concerning things to come.

21 ^l By faith Jacob, when he was dying, blessed each of the sons of Joseph: ^m and worshipped the top of his rod.

22 ⁿ By faith Joseph, when he was dying, made mention of the going out of the children of Israel: and gave commandment concerning his bones.

23 ^o By faith Moses when he was born, was hid three months by his parents: because they saw he was a comely infant, ^p and they feared not the king's edict.

24 ^q By faith Moses, when he was grown up, denied himself to be the son of Pharaoh's daughter,

25 Choosing rather to suffer persecution with the people of God, than to have the pleasure of sin for a time,

26 Esteeming the reproach of Christ greater riches than the treasure of the Egyptians: for he looked unto the reward.

^a Gen. i. 4.—^b Gen. iv. 4.—^c Matt. xxiii. 35.—^d Gen. v. 24; Eccl. xlv. 16.—^e Gen. vi. 14; Eccl. xlv. 17.—^f Gen. xii. 1.—^g Gen. xvii. 19.

^h Gen. xxii. 1; Eccl. xlv. 21.—ⁱ Gen. xxi. 12; Rom. ix. 7.—^k Gen. xxvii. 27—39.
^l Gen. xlviii. 15.—^m Gen. xlvii. 31.—ⁿ Gen. i. 23.—^o Exod. ii. 2.—^p Exod. i. 17.—^q Exod. ii. 11.

and making them present to us before they come to pass.—It is also a sure conviction of things that appear not. For when God has revealed things, and we believe them upon the Divine and infallible authority of the revealer, we have a greater certainty of them than any demonstration can afford us. By this virtue of faith, they of old, our forefathers, obtained a testimony from God that their actions were pleasing to him. Wi.

VER. 4. *A sacrifice.* § Lit. a greater sacrifice than his brother Cain, offering to God the best and fattest cattle he had, by which he obtained a testimony (a mark of God's approbation) that he was just, and his piety pleasing to God. S. Jerom. from a tradition among the Hebrews, thinks that this mark was, that fire descended from heaven upon Abel's sacrifice and not upon that of Cain.—And by it he being dead, yet speaketh. By it, in construction, may be either referred to his faith or to his sacrifice. Some expound it, that by reason of his faith, or of his sacrifice, his memory still lives after his death, and he is commended by all good men. Others think that the apostle alludes to the words which God spoke to Cain, (Gen. iv. 10,) "The voice of thy brother's blood crieth to me from the earth," and that in this manner he is said to have spoken after his death. Wi.

VER. 5. *Enoch was translated*, so as not to die nor see death. In Ecclesiasticus (chap. xlv.) he is said to be translated into paradise. By these words, that he should not see death, it is the general exposition of the ancient interpreters, that he is not dead; but in what place, or in what manner, God preserveth him, we know not. See S. Aug. l. de Pec. Orig. c. 23. S. Chrys., &c. Wi.

VER. 7. *Having received an answer*, . . . moved with fear; || i. e. with a religious fear: by the Greek, prepared the ark, by which he condemned the rest of the incredulous world, who would not take warning nor believe. Wi.

VER. 11. *By faith also Sara*, &c. Though Sara seemed at first incredulous, yet she presently believed, and conceived Isaac when she was past the age of having children. Wi.

VER. 12. *Him utterly decayed*: dead in a manner in that respect, and incapable of having children by Sara. Wi.

VER. 13. *All these died* in the faith of God's promises; that is, of their posterity, being to be introduced into the promised land of Chanaan, but chiefly into the

happy country of heaven. For had they only aspired and wished for the country of Chaldea, out of which Abraham came, they had time enough to have returned thither. Wi.

VER. 19. *Whence also he received him for a parable.* ** Some understand by this, that both Abraham and his son became hereby an example of a perfect obedience to God, which all nations should admire. S. Chrys. says that Abraham received again his son safe in a figure, by being ordered to sacrifice for him a ram, which was a figure of Isaac. Others, that Abraham received again his son Isaac, who was a figure of Christ sacrificed on the cross, and risen again. Christ carried the cross on which he was to suffer, as Isaac carried the wood up to the mountain where he was to have been offered. Wi.—*Parable*; that is, as a figure of Christ slain and coming to life again. Ch.

VER. 21. *Jacob . . . worshipped the top of Joseph's rod*, or staff of command, or of his sceptre. See Gen. xlvii. Jacob, by bowing to Joseph and his sceptre, acknowledged and revered the power of Joseph, whom Pharaoh called the saviour of the world; and it is probable that Jacob, by the spirit of prophecy, knew Joseph to be a figure of Christ, and his power to be a figure of the spiritual power of the Messiah. Wi.—The apostle here follows the ancient Greek Bible of the seventy interpreters, (which translates in this manner, Gen. xlvii. 31,) and alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance and argument of his faith. But some translators, who are no friends to this relative honour, have corrupted the text, by translating it, *he worshipped, leaning upon the top of his staff*; as if this circumstance of leaning upon his staff were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghost (Ch.): besides, if Jacob's staff, and not Joseph's rod or sceptre, had been spoken of, the Greek would have been *αἰνον*, *suæ*, not *αἰνον*, *ejus*: but this relative honour or worship is not pleasing to them.

VER. 24—26. *By faith Moses . . . chose rather to suffer persecution with the people of God*, than to be honoured as the son of Pharaoh's daughter, and to enjoy short sinful pleasures in the court of the king.—*Esteeming the reproach of Christ*, by which seems to be signified, that Moses, to whom Christ and his sufferings were revealed, chose rather to endure such reproaches and contradictions from his

27 By faith he left Egypt, not fearing the fierceness of the king : for he endured as seeing him that is invisible.

28 ^a By faith he celebrated the pasch, and the shedding of the blood : that he, who destroyed the first-born, might not touch them.

29 ^b By faith they passed through the Red Sea, as by dry land : which the Egyptians attempting, were swallowed up.

30 ^c By faith the walls of Jericho fell down, by the going round them seven days.

31 ^d By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.

32 And what shall I yet say ? For the time would fail me to tell of Gedeon, of Barac, of Samson, of Jephthe, of David, of Samuel, and of the prophets :

33 Who through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, recovered from their infirmity, became valiant in war, put to flight the armies of foreigners :

35 Women received their dead raised to life again : but others were racked, not accepting deliverance, that they might find a better resurrection.

36 And others had trial of mockeries and stripes, moreover also of bands and prisons :

37 They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep skins, in goat skins, being in want, distressed, afflicted :

38 Of whom the world was not worthy : wandering in deserts, in mountains, and in dens, and in caves of the earth.

39 And all these being approved by the testimony of faith, received not the promise,

40 God providing something better for us, that they should not be perfected without us.

^a Exod. xii. 21.—^b Exod. xiv. 22.—^c Jos. vi. 20.—^d Jos. ii. 3 ; James ii. 25.

brethren, the Israelites, as Christ was to suffer from the Jews, than to have all the short pleasures of what is called a happy life. See S. Chrys. hom. 26. Wi.

VER. 27. *He left Egypt.* Some understand this, when he fled to Madian, after he had killed the Egyptian ; but it was rather fear than faith which made him flee at that time. We may rather expound it of his going away with all the people, when by faith he trusted that God would deliver him and the people from the known fierceness of king Pharaoh, as it also happened.—*For he endured, as seeing him that is invisible.*†† That is, seeing by the eyes of faith the invisible God to be his protector, he endured and overcame all difficulties with courage and constancy. Wi.

VER. 37. *Μῆλον* signifies a sheep ; *μηλωτη* signifies a sheep-skin, with the wool on it. This, or a goat-skin, was the usual covering of poor people, and as such was adopted by the ancient prophets, mortified to all the luxuries of life. Thus Elias is called *vir pillosus*, a hairy man, not for his beard or hair, but for his shaggy or hairy covering.

* V. 1. Substantia, ὑποστασις, subsistentia.

† Ibid. Argumentum, ἔλεγχος. Convictio, ostensio. It does not seem well translated *evidence*, as by the Prot. and Mr. N., because faith is an obscure knowledge, though it be the most certain, because of the infallible authority of God, who has revealed those obscure mysteries.

†† Ibid. *Εμαρτυρήθησαν*, testimonium consecuti sunt. This expression, which is repeated ver. 4, 5, and 39, signifies an approbation or commendation.

§ V. 4. Plurimam hostiam, πλείονα θυσίαν, majorem.

|| V. 7. Metuens, ἐλαβηθεὶς, which signifieth a fear with reverence. See Heb. v. 7.

¶ V. 12. Et hoc emortuo : the ordinary Greek copies have, καὶ ταῦτα νεκρωμένων ; i. e. secundum hæc, or in this respect dead, being incapable of having children by Sara.

** V. 19. Eum in parabolam accepit, ἐν παραβολῇ, in typo, in similitudine. S. Chrys. says, *τυπώσκειν ἐν ὑποδείγματι*.

†† V. 21. Adoravit fastigium virgæ ejus, προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς

CHAP. XII.

Exhortation to constancy under their crosses. The danger of abusing the grace of the new testament.

AND therefore we also having so great a cloud of witnesses over us, laying ^aaside every weight, and the sin that surroundeth us, by patience let us run to the fight proposed unto us :

2 Looking on Jesus the author and finisher of faith, who having joy proposed unto him, underwent the cross, despising the shame, and sitteth on the right hand of the throne of God.

3 For think diligently upon him who endureth such opposition from sinners against himself : that you be not wearied, fainting in your minds,

4 For you have not yet resisted unto blood, striving against sin :

5 And you have forgotten the consolation which speaketh to you, as to children, saying : 'My son, neglect not the discipline of the Lord : neither be thou wearied whilst thou art rebuked by him.

6 For whom the Lord loveth he chastiseth : and he scourgeth every son whom he receiveth.

7 Persevere under chastisement. God offereth himself to you as to sons : for what son *is he*, whom the father doth not correct ?

8 But if you be without chastisement, whereof all are made partakers : *men* are you bastards, and not sons.

9 Moreover we have had indeed for our instructors, the fathers of our flesh, and we revered them : shall we not much more obey the Father of spirits and live ?

10 And they indeed for a few days chastised us according to their own pleasure ; but he, for our profit, that we might be partakers of his holiness.

11 Now no chastisement for the present seemeth to bring with it joy, but sorrow : but afterwards it will yield to them that are exercised by it, the most peaceable fruit of justice.

* Rom. vi. 4 ; Eph. iv. 22 ; Col. iii. 8 ; 1 Pet. ii. 1, and iv. 2.—† Prov. iii. 11 ; Apoc. iii. 19.

ράβδον αὐτοῦ ἐπὶ does not change the signification. See S. Chrys. 25. Estius.

†† V. 27. Invisibilem enim tanquam videns sustinuit : ἐκαπέρησε, i. e. sustinuit non Deum, sed animositatem regis.

CHAP. XII. VER. 1. *Laying aside every weight* : * i. e. all that may hinder us when we run in the way of virtue.—*To the fight proposed unto us.* In the Greek it is more clear : *let us run the proposed race.* He compares the condition of Christians to those who run a race, who fight or strive for a prize in the Olympic games, who strip themselves, and make themselves as light as possible, the better to run and fight. Wi.

VER. 2. *Who having joy † proposed unto him, underwent the cross.* The sense seems to be, who by reason of the joy he had to perform the will of his eternal Father, for which he knew he should be exalted above all creatures, underwent willingly the ignominy and death of the cross. Wi.

VER. 5. *You have forgotten the consolation, &c.* He puts them in mind that it ought to be a subject of great comfort to them, that God calls them his children, *his sons*, and treats them as his true and legitimate children, when he admonished them to live under discipline and obedience to him, when, to correct their disobedient and sinful ways, he sends them afflictions and persecutions in this world, which they ought to look upon as marks of his fatherly tenderness ; for this is what a prudent kind father does to his legitimate children, of whom he takes the greatest care : and not to use these corrections, is to neglect them, as if they were † illegitimate children. Wi.

VER. 11. It is true all discipline, all corrections, and sufferings in this present life, are disagreeable to our nature, because they bring not joy, but trouble and grief with them ; yet afterwards, they who have been exercised with them, will reap the most peaceable fruit of justice, eternal peace and happiness in heaven. Wi.—We must not judge of sufferings by the smart they occasion, but by the fruits of peace, justice, and eternal glory they produce in such as submit to them with patience.

12 Wherefore lift up the hands which hang down, and the feeble knees,

13 And make straight steps with your feet: that no one halting may go astray, but rather be healed.

14 * Follow peace with all men, and holiness, without which no man shall see God:

15 Looking diligently, lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder, and by it many be defiled.

16 Lest there be any fornicator, or profane person^b as Esau: who for one mess sold his first birth-right:

17 For know ye that^c afterwards when he desired to inherit the blessing, he was rejected: for he found no place of repentance, although with tears he had sought it.

18 * For you are not come to the mountain that might be touched, and the burning fire, nor to a whirlwind, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words, which they that heard excused themselves, that the word might not be spoken to them.

20 For they did not endure that which was said: * And if a beast shall touch the mount, it shall be stoned.

21 And so terrible was that which was seen, Moses said: I am frightened, and tremble.

22 But you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels,

23 And to the church of the first-born, who are written in heaven, and to God, the judge of all, and to * the spirits of the just made perfect,

24 And to Jesus, the mediator of the new testament,

* Rom. xii. 18.—^b Gen. xxv. 33.—^c Gen. xxvii. 33.—^d Exod. xix. 12, and xx. 21.
* Exod. xix. 13.—^e Aggeus ii. 7.

VER. 12—14. *Wherefore lift up the hands, &c.* Be fervent in piety, walk firmly in the way of virtue, *make straight steps*, || without declining to one side or the other, without halting or going astray, and strive to be healed from your sins by his grace.—*Follow and seek peace*, as much as lies in you, with all men, and purity of life, *without which no man shall see and enjoy God*. Wi.

VER. 15. *Be wanting to the grace of God*, by resisting and abusing his favours, or by falling from the grace of God received.—*Lest any root of bitterness, &c.* He means scandalous wicked persons, by whom others are infected, defiled, and corrupted. Wi.

VER. 16. *Or profane person, as Esau*, who had so little regard for the blessing and inheritance of his father, that he sold his right of first-begotten for one mess of broth, and afterwards found no place for repentance, although with tears he had sought for it; that is, he could not make his father repent nor change what he had once done, though he endeavoured it with his tears and lamentable outcries. Or if any one will have repentance referred to Esau himself, still the Novatian heretics can have no advantage in favour of their error, when they deny that sinners can repent, because Esau's tears might only be for a temporal loss, not for God's sake, nor for the guilt of his sins, so that he wanted the dispositions of a true penitent and of a contrite heart. Wi.

VER. 17. *He found, &c.* That is, he found no way to bring his father to repent, or change his mind, with relation to his having given the blessing to his younger brother, Jacob. Ch.

VER. 18. *For you are not come to the mountain, &c.* That is, to a mountain on earth that can be touched; to wit, to Mount Sinai, where the law was given to Moses, where the mountain seemed all on fire, with dreadful thunder and lightning, whirlwinds, darkness, tempests, sounding of trumpets, voices, &c., which they who heard excused themselves, begging that Moses only, and not God, might speak to them, for they could not without exceeding consternation think of what was then said; that if any man, or even beast, should touch the mountain, he should be stoned to death. Exod. xix. 15. Wi.

VER. 22. *But you are come to Mount Sion*, where not a law of fear, like that of Moses, but a new law of love and mercy hath been given you, preached by our Saviour himself, and by his apostles, testified by the coming of the Holy Ghost, and by the effusion of God's Spirit upon the believers. Here you are called to the city of the living God, (to the Christian Church on earth,) and even to the celestial Jerusalem, there to be for ever happy in the company of many millions of angels; to the church of the first-born, who are written in heaven, (ver. 23,) to be happy with those who have been chosen by a special mercy of God, and blessed with an endless happiness; to be there in the presence of God, the judge of all men,

and to the sprinkling of blood, which speaketh better than that of Abel.

25 See that you refuse not him who speaketh. For if they escaped not who refused him that spoke upon earth: much more shall not we, who turn away from him that speaketh to us from heaven.

26 Whose voice then moved the earth: but now he promiseth, saying: 'Yet once: and I will move not only the earth, but heaven also.

27 And in that he saith: Yet once: he signifieth the translation of the moveable things, as of things that are made, that those things remain which are immovable.

28 Wherefore we receiving an immovable kingdom have grace: whereby let us serve, pleasing God with fear and reverence.

29 * For our God is a consuming fire.

CHAP. XIII.

Divers admonitions and exhortations.

LET fraternal charity abide in you.

2^b And hospitality do not forget, for by this some, ¹ being not aware of it, have entertained angels.

3 Remember them that are in bands, as if you were bound with them: and them that are afflicted, as being yourselves also in the body.

4 Marriage honourable in all, and the bed undefiled. For God will judge fornicators and adulterers.

5 Let your manners be without covetousness, contented with such things as you have: for he hath said: * I will not leave thee, neither will I forsake thee.

6 So that we may confidently say: * The Lord is my helper: I will not fear what man shall do unto me.

* Deut. iv. 24.—^b Rom. xii. 13; 1 Pet. iv. 9.—^c Gen. xviii. 3, and xix. 2.—^d Jos. ii. 5.
¹ Psal. cxvii. 6.

with all the celestial spirits and souls of the just and perfect in the kingdom of God. Wi.

VER. 26. *Whose voice then moved the earth*, by such signs and prodigies on Mount Sinai: but now he promiseth, saying by the prophet Aggeus: *Yet once: and I will move not only the earth, but heaven also*. These words of the prophet are commonly understood of Christ's first coming at his incarnation, when at his birth a star appeared, angels were sent, and sung his praises, when the heavens opened at his baptism, when the earth trembled at his resurrection, when the sun and moon were darkened at his death, &c. Yet others expound these words of Christ's coming to redeem mankind, so as to comprehend all the time of the law of grace, and even his second coming to judge all men, at the end of the world, of which may particularly be understood those words, (ver. 27,) of the translation of the moveable things; that is, of the elements, and of the heavens changed to a more perfect state. See here S. Chrys., S. Aug. l. 18, de Civ. Dei, c. 35, p. 517, nov. editionis. Wi.

* V. 1. Omne pondus, πάντα ὄγκον, omnem sarcinam.

† V. 2. Curramus ad propositum nobis certamen, τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα, without πρὸς, ad. Certamen is not only pugnando, but contendendo cursu, &c.

‡ V. 5. Ergo adulteri, et non filii, ἄρα νόθοι ἐστὲ, καὶ οὐχ υἱοὶ, adulterini, non germani filii.

§ V. 12—14. Remissas manus, παρεμένας, which signifies hands hanging down in a lazy posture.

|| Ibid. Gressus rectos facite, τροχιάς ὁρθὰς ποιήσατε, which is to advance in a straight line, not turning aside, nor tottering.

¶ Ibid. Sanctimoniam, ἀγιασμόν.

** V. 18. Ad tractabilem montem, ψηλαφώμενον ὄρει, palpabilem.

CHAP. XIII. VER. 2. *And hospitality do not forget, . . . some, being not aware of it, have entertained angels*. They imagined they received men, when they were angels. It is meant of Abraham, (Gen. xviii. 2,) and of Lot, Gen. xix. 1. Wi.

VER. 4. *Marriage honourable in all*.† It is doubtful both in the Latin and Greek, whether the sense be, marriage is honourable, or let it be accounted honourable, as it rather seems to be by the rest of the text. Again, it may be doubted whether the sense be honourable in all persons, or in all things, and in all respects; as it seems to be the obvious signification, that persons doing nothing to dishonour their state, as they do who violate by adulteries the fidelity they owe to one

7 Remember your prelates, who have spoken to you the word of God: considering well the end of their conversation, imitate their faith.

8 Jesus Christ yesterday, and to-day: and the same for ever.

9 Be not carried away with various and strange doctrines. For it is best to establish the heart with grace, not with meats: which have not profited those that walk in them.

10 We have an altar, whereof they have no power to eat who serve the tabernacle.

11 * For the bodies of those beasts, whose blood for sin is brought into the sanctuary by the high priest, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth, therefore, to him without the camp, bearing his reproach.

14 For here we have no permanent city, but we seek one to come.

15 By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of lips confessing his name.

16 And do not forget to do good, and to impart: for by such sacrifices God's favour is obtained.

* Lev. xvi. 27.

another, who regard not the sanctity of this sacrament, who love not each other, who take not care of the education of their children. See 1 Tim. v. 12. Wi.—Or, let marriage be honourable in all. That is, in all things belonging to the marriage state. This is a warning to married people not to abuse the sanctity of their state, by any liberties or irregularities contrary thereunto. Now it does not follow from this text that all persons are obliged to marry, even if the word *omnibus* were rendered, in all persons, instead of in all things: for if it was a precept, S. Paul himself would have transgressed it, as he never married. Moreover those who have already made a vow to God to lead a single life, should they attempt to marry, they would incur their own damnation. Ch.

VER. 7. Remember your prelates, &c., who have been placed over you to be your guides and directors in what belongs to the service of God; he seems to mean the two S. James', the apostles, who perhaps had already suffered martyrdom for the gospel. Wi.

VER. 9. With various and strange doctrines. Such as the disciples of Simon Magus had begun to teach; nor with the false doctrine of those among you, who would make you subject to the ceremonies and sacrifices of the former law, which never of themselves profited those who walked in them, so as to give true sanctification, and which now are no longer obligatory. Wi.

VER. 10. We, Christians, have at present an altar,† and consequently a sacrifice, whereof they have no power to eat, who serve the tabernacle, confiding in the law and in Moses, not in Christ and the gospel. He does not say, we had an altar. Wi.—S. Paul has often mentioned the high priest and victim; here he tells us we have an altar, and of course a sacrifice.

VER. 11. This is commonly interpreted of the sacrifice of the Eucharist, by which is continued (though in a different manner) Christ's sacrifice on the cross, of which he speaks in the following words, telling them that the bodies of those beasts, with the blood of which the sanctuary was sprinkled on the feast of expiation, (see Lev. xvi. 29, and xxiii. 27, and Num. xxix. 8,) were burnt without the camp, not eaten as the other victims. Wherefore Jesus, when he fulfilled this figure, and offered himself on the cross, a sacrifice of expiation for the sins of all mankind, and to obtain for them true sanctification, was pleased to suffer out of the gate of Jerusalem. Wi.

VER. 13. Let us go forth, therefore, to him without the camp. It is an exhortation to them to be willing to suffer with Christ reproaches, persecutions, and death itself, if they desire to partake of the benefit of Christ's redemption. Wi.—Bearing his reproach. That is, bearing his cross. It is an exhortation to them to be willing to suffer, with Christ, reproaches, persecutions, and even death, if they desire to partake of the benefit of his suffering for man's redemption. Ch.

VER. 14, 15. We have no permanent city in this world, but are like pilgrims or

17 Obey your prelates, and be subject to them. For they watch, as being to render an account of your souls, that they may do this with joy, and not with grief: for this is not expedient for you.

18 Pray for us: for we trust that we have a good conscience, being willing to behave ourselves well in all things.

19 And I beseech you the more to do this, that I may be restored to you the sooner.

20 Now the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ in the blood of the everlasting testament,

21 Make you perfect in every good work, that you may do his will: working in you that which is well pleasing in his sight, through Jesus Christ: to whom is glory for ever and ever. Amen.

22 And I beseech you, brethren, that you bear with the word of consolation. For I have written to you in few words.

23 Know ye that our brother, Timothy, is set at liberty: with whom (if he come shortly) I will see you.

24 Salute all your prelates, and all the saints. The brethren of Italy salute you.

25 Grace be with you all. Amen.

‡ Mich. ii. 10.

banished men, seeking for our happy country of heaven; but in the mean time, must offer to God a sacrifice of praise and thanksgiving, which is done chiefly in the holy sacrifice of the Eucharist, also by confessing his name, and praying to him with our lips and hearts; and by a kind of sacrifice of charity, by doing good to every one, and of communication to others; lit. of communion, or union with our neighbours. Wi.

VER. 16. For by such sacrifices God's favour is obtained,‡ and a recompense or a reward from him. Wi.—In the Protestant version, God is well pleased. If God be well pleased and show favour for them, then are they meritorious, and faith alone is not the sole cause of God's favour to man.

VER. 17, 18. Obey your prelates, &c. Join the sacrifice of obedience to your bishops and pastors, whom God has placed over you, who must render an account even of your souls, i. e. whether they have discharged their duty towards you, and whether it be not by their neglect that you have remained in your sins. Follow their commands and instructions, with such a ready willingness, that you do not contristate them, but that you may be a subject of comfort and joy to them, in their heavy and dangerous employments.—Fail not to pray for me, who am such a minister of God. Wi.

VER. 20, 21. Who brought, or raised from the dead, the great pastor of the sheep, of all the faithful, Jesus Christ, in the blood of the everlasting testament: in the testament that is to last for ever, not for a time, like the former testament made to the people of Israel. These words, in the blood, may either be joined with brought from the dead his son, as man, by the merits of his blood, which he had shed on the cross, as it is said, Phil. ii. 8. Or they may be joined with the great pastor, and then the sense will be, that God raised Jesus Christ, who, by his blood shed on the cross, became the great shepherd of all the faithful. Working in you by his grace every good work, &c. Wi.

VER. 23. Our brother, Timothy, is set at liberty. From which we may conjecture that Timothy had been a prisoner, though it is not known where, nor on what occasion. Wi.

* V. 2. Per hanc enim latuerunt quidam Angelis hospitio receptis, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες Ἀγγέλους, i. e. hospitio recipiendo Angelos. The Latin has exactly followed the Greek.

† V. 4. Honorabile connubium in omnibus, τίμιος ὁ γάμος ἐν πᾶσι.

‡ V. 10. Habemus altare, θυσιαστήριον, sacrificatorium: θυσιαστήριον is not used for the oblation itself.

§ V. 16. Promeretur Deus. This word is taken passively in several good Latin authors. See Grotius.

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11 For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways.

12 * Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.

13 Let no man, when he is tempted, say, that he is tempted of God: For God is not a tempter of evils: and he tempteth no man.

14 But every man is tempted, being drawn away by his own concupiscence, and allured.

15 Then when concupiscence hath conceived, it bringeth forth sin: But sin, when it is completed, begetteth death.

16 Do not err, therefore, my dearest brethren.

17 Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of vicissitude.

18 For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures.

19 You know, my dearest brethren: ^b And let every man be swift to hear; but slow to speak, and slow to anger.

20 For the anger of man worketh not the justice of God.

* Job v. 17.—^b Prov. xvii. 27.—^c Matt. vii. 21, and 24; Rom. ii. 13.

man lament the low condition that he must come to; for he must quickly fade away like grass.—*The beauty of the shape thereof is perished.* So the Hebrews say, the face of the heavens, the face of the earth, &c. Wi.

VER. 13. *God is not a tempter of evils: and he tempteth no man.* Here to tempt is to draw and entice another to the evil of sin, which God cannot do. Wi.

VER. 15. *When concupiscence hath conceived, (a man's free-will yielding to it,) it bringeth forth sin, our perverse inclinations become sinful; and when any grievous sin is completed, or even consented to, it begetteth death, it maketh the soul guilty of eternal death.* It may not be amiss here to observe, with S. Gregory, &c., that there are three degrees in temptations: the first, by suggestion only; the second, by delectation; the third, by consent. First, the devil, or our own frail nature, tempts us by a suggestion of evil thoughts in our imagination: to have such thoughts and imaginations may be no sin at all, though the things and objects represented be never so foul and hideous, though they may continue never so long, and return never so often. The reason is, because we cannot hinder them. On the contrary, if our will remains displeased with them, and resist them, such a resistance is meritorious, and by the mercies of God will purchase us a reward. Second, these representations may be followed with a delight or delectation in the senses, or in the body only; and if by an impression made against the will, which we no ways consent to, there is again no sin. There may be also some neglect in the person tempted, by not using sufficient endeavours to resist and repel those thoughts, which if it be only some small neglect, the sin is not great: but if the person tempted hath wilfully, and with full deliberation, taken delight in evil thoughts, either of revenge, or of fornication, or adultery, or about any thing very sinful, such a wilful delight is a grievous and deadly sin, though he hath not had a will or design to perform the action itself. The reason is, because he then wilfully consents in mind and heart to a sinful delight, though not to the execution or action. And the sin may be great, and mortal, though it be but for a short time: for a temptation may continue a long time and be no sin; and there may be a great sin in a short time. The reason again is, because we are to judge of sin by the dispositions and consent of the will, not by the length of time. Third, when the sinner yields to evil suggestions and temptations, so that his will fully consents to what is proposed, and nothing can be said to be wanting but an opportunity of putting his sinful desires in execution, he has already committed the sin; for example, of murder, of fornication, &c. in his heart, as our blessed Saviour taught us. Matt. v. 28. Wi.

VER. 18. *Some beginning** of his creatures, (or as the Greek signifies,) such a beginning as are the first-fruits; and perhaps S. James may so call the Jews, as being the first converted to believe in Christ.* Wi.

VER. 19. *You know, or you are sufficiently instructed in these things.—Let every man be swift to hear the word of God, but slow, or cautious in speaking, especially slow to anger, or to that rash passion of anger, which is never excusable, unless it be through a zeal for God's honour, and against sin.* Wi.—S. James in this Epistle does not aim at a regular discourse: he proposes a diversity of moral sentences, which have not much connexion with each other. He here instructs the faithful how to behave in conversation.

VER. 20. *The anger of man, &c.* Let us not then be angry with each other as the way to eternal life, but rather march on with the troop of our companions

21 Wherefore casting away all uncleanness, and abundance of malice, with meekness receive the engrafted word, which is able to save your souls.

22 ° But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if a man be a hearer of the word, and not a doer; he shall be compared to a man beholding his natural countenance in a glass:

24 For he beheld himself, and went his way, and presently forgot what manner of man he was.

25 But he that hath looked into the perfect law of liberty, and hath continued in it, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed.

26 And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

27 Religion, pure and unspotted with God and the Father, is this: To visit the fatherless and widows in their tribulation, and to keep one's self undefiled from this world.

CHAP. II.

Against respect of persons. The danger of transgressing one point of the law. Faith is dead without works.

MY ^d brethren, have not the faith of our Lord Jesus Christ of glory with respect of persons.

^d Lev. xix. 15; Deut. i. 17, and 16; Prov. xxiv. 23; Eccl. xlii. 1.

and brethren meekly, peaceably, and lovingly; nay, I say to you absolutely and without exception, be not angry at all, if it be possible, and admit no pretext what soever to open the gate of your heart to so destructive a passion: for S. James here tells us positively, and without reservation, "the anger of man works not the justice of God." S. Francis of Sales.

VER. 21. *All uncleanness.*†† The Greek shows that hereby is meant a sordid, filthy uncleanness, infecting and defiling the soul.—*The engrafted †† word.* The word and doctrine of Christ, by the labours of his preachers, and chiefly by his Divine grace ingrafted and fixed in your souls. Wi.

VER. 25. The law of Christ, called here the perfect law of liberty, as it is distinguished from the Jewish law of fear and slavery, is as it were a looking-glass, which may make us know ourselves, and discover and correct our failings. Wi.

VER. 26. *If any man think, &c.* He here blames those hot disputes, which seem to have been frequent amongst the converted Jews, concerning the necessity of observing the legal rites. In vain, says he, do you pique yourselves upon the rigorous observance of the law, and your zeal to unite its ceremonial rites with the practice of the gospel. If you be void of the essence of Christianity, which is charity, prudence, and moderation, your religion will avail you nothing. C.—This may also be understood of those devotees who are fond of making a parade of their virtues, and who, as S. Gregory says, (hom. 12, in Matt.,) afflict their bodies indeed with fasting, but for this they expect to be esteemed by men. A.—A man must not imagine himself to be religious, and perfect in the way of virtue, unless he governs and bridles his tongue from oaths, curses, calumnies, detractions, lies, of which more in the third chapter. Wi.

VER. 27. *Religion, pure and unspotted, &c.* S. James may use the word pure, as a proper admonition to the Jews, who were generally mostly solicitous to avoid legal uncleanness, such as were incurred by eating meats forbidden in their law as unclean, by touching a dead body, &c. He therefore tells them that the Christian religion is known by acts of charity, by visiting and assisting widows, the fatherless, and such as are under afflictions, and in general by keeping our consciences interiorly clean, unspotted, and undefiled from this world, from the corrupt maxims and sinful practices so common in the wicked world. Wi.

* V. 1. Salutem, χαίρειν, salvati, salvos esse.

† V. 8. Duplex animo, ἀνὴρ διψυχος, quasi habens duas animas, dubius, incertus, potius quam hypocrita.

‡ V. 9. Humilis, and in humilitate, ταπεινός, ταπεινώσει. See S. Luke i. 48.

§ V. 11. Decor vultus ejus, εὐπρέπεια τοῦ προσώπου; the Hebrews say, faciem cœli, terræ, gladii, &c.

|| V. 13. Deus enim intentator, i. e. non tentator; by the Greek, ἀπειραστός, which may signify intentabilis, qui non potest tentari.

¶ V. 15. Generat mortem, ἀποκτείνει θάνατον; ἀπεκτείνει is fortum emittit. and generate, as it is also here again used, ver. 18.

** V. 18. Initium aliquod creaturæ ejus, ἀπαρχήν τινα. See Rom. xi. 16; 1 Cor. xv. 20, and xvi. 15, &c.

†† V. 21. Immunditiam, βυβωρίαν from βύβος, a uidee spurcia.

‡† Ibid. Insitum verbum, ἐμφυτον λόγον

2 For if there come into your assembly a man having a gold ring, in fine apparel, and there come in also a poor man in mean attire,

3 And you cast your eyes on him that is clothed with the fine apparel, and say to him: Sit thou here in a good place: and say to the poor man: Stand thou there, or sit under my footstool:

4 Do you not judge within yourselves, and are become judges of unjust thoughts?

5 Hearken, my dearest brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?

6 But you have dishonoured the poor. Do not the rich oppress you by might; and do not they draw you before the judgment-seats?

7 Do not they blaspheme the good name that is invoked upon you?

8 If then you fulfil the royal law, according to the Scriptures: ^a Thou shalt love thy neighbour as thyself: you do well.

9 ^b But if you have respect to persons, you commit sin, being reproved by the law as transgressors.

10 ^c Now whosoever shall keep the whole law but offend in one point, is become guilty of all.

11 For he that said, Thou shalt not commit adultery,

said also, Thou shalt not kill. Now if thou do not commit adultery, but shalt kill: thou art become a transgressor of the law.

12 So speak ye, and so do, as being to be judged by the law of liberty.

13 For judgment without mercy, to him that hath not done mercy: and mercy exalteth *itself* above judgment.

14 What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?

15 ^d And if a brother or sister be naked, and want daily food,

16 And one of you say to them: Go in peace, be you warmed and filled: yet give them not those things that are necessary for the body, what shall it profit?

17 Even so faith, if it have not works, is dead in itself.

18 But some men will say: Thou hast faith, and I have works: show me thy faith without works; and I will show thee my faith by works.

19 Thou believest that there is one God. Thou dost well: the devils also believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 ^e Was not Abraham, our father, justified by works, offering up Isaac, his son, upon the altar?

^a Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Rom. xiii. 9; Gal. v. 14.—^b Supra, i.;

Lev. xix. 15.—^c Deut. i. 18; Matt. v. 19.—^d 1 John iii. 17.—^e Gen. xxii

CHAP. II. VER. 1. *With respect of persons.* This partial respect of persons is several times condemned both in the Old and New Testament. S. James here speaks of it as it was committed in the assemblies, by which many understand the meetings of Christians, in ^a synagogues and places where they celebrated the Divine service, or met to keep the charitable feast, called Agape. Others expound it of meetings where causes were judged. Wi.—*Respect, &c.* The meaning is, that in matters relating to faith, the administering of the sacraments and other spiritual functions in God's Church, there should be no respect of persons: but that the souls of the poor should be as much regarded as those of the rich. chap. i. 17. Ch.

VER. 4. *Are become judges of (or with) unjust thoughts,*† when against justice you favour the rich. Or, if in Church assemblies you discover a wrong and partial judgment in your minds and thoughts, by the high value and esteem you show to the rich on the account of their riches, and the contempt you have of poverty and of the poor, when they are perhaps more deserving in the sight of God, who hath chosen them who are rich in faith, whom he hath made his adoptive children, and heirs of his kingdom. Wi.

VER. 8. *If then you fulfil the royal law, . . . Thou shalt love, &c., you do well.* By these words the apostle explains what he had said before of the particular respect paid to rich and powerful men, that if these were no more than some exterior marks paid them without any injustice or interior contempt of such as were poor, so that they took care to comply with that royal precept given to every one by Almighty God, the King of kings, *Thou shalt love thy neighbour*, that is, every one without exception, *as thyself*; in this *you do well*; and the respect of persons was less blameable. Wi.

VER. 10. *Is become guilty of all.* It is certain these words are not to be taken merely according to the letter, nor in the sense which at first they seem to represent, as if a man by transgressing one precept of the law transgressed and broke all the rest: this appears by the very next verse, that a man may commit murder by killing another, and not commit adultery. And it is certain, as S. Aug. observes, that all sins are not equal, as the Stoic philosophers pretended. See S. Aug. Epist. 167, (nov. ed. tom. 2, p. 595,) where he consults S. Jerom on this very place out of S. James, and tells us that such a man may be said to *be guilty of all*, because by one deadly sin he acts against charity,† (which is the love of God and of our neighbour,) upon which depends the whole law and all its precepts; so that by breaking one precept, he loseth the habit of charity, and maketh the keeping, or not breaking, of all the rest unprofitable to him. Wi.—*Guilty, &c.* That is, he becomes a transgressor of the law in such a manner, that the observing of all other points will not avail him to salvation; for he despises the Lawgiver, and breaks through the great and general commandment of charity, even by one mortal sin. Ch.

VER. 12. *By the law of liberty; i. e. by the new law and doctrine of Christ.* Wi.

VER. 13. *For judgment without mercy, &c.* It is an admonition to them to fulfil, as he said before, the royal precepts of the love of God and of our neighbour, which cannot be without being merciful to others. *Blessed are the merciful, for they shall obtain mercy.* Matt. v. 7.—*And mercy exalteth itself above judgment.* Some understand this as a confirmation of God's infinite mercies, out of Psal. cxliv. 9, where it is said that his "mercies are over all his works;" that is, though all his perfections be equally infinite, yet he is pleased to deal with sinners rather according to the multitude of his mercies than according to the rigour of his justice

Others expound these words of the mercy which men show to one another, and that he exhorts them to mercy, as a most powerful means to find mercy; and the merciful works done to others will be beneficial to them, and make them escape when they come to judgment. Wi.

VER. 14, &c. *Shall faith be able to save him?* He now comes to one of the chief points of this Epistle, to show against the disciples of Simon, the magician, that faith alone will not save any one. We may take notice in the first place, that S. James, in this very verse, supposes that a man may have faith, a true faith, without good works. This also follows from ver. 19, where he says, *Thou believest that there is one God. Thou dost well.* And the same is evident by the words, John xii. 42, where it is said, *that many of the chief men also believed in him, (Christ,) . . . but did not confess it, that they might not be cast out of the synagogue.* Now that faith alone is not sufficient to save a man, S. James declares by this example: If any one say to the poor and naked, *Go in peace, be you warmed and filled*, and give them nothing, what shall it profit? *Even so faith, if it have not works, is dead, &c., i. e.* such a faith, though it be not lost and destroyed, yet it remains in a soul that is spiritually dead, when it is not accompanied with charity and grace, which is the life of the soul, and without which faith can never bring us to eternal life. In this sense is to be understood the 20th and 26th verses of this chapter, when faith is again said to be dead without good works. This is also the doctrine of S. Paul, when he tells us that a saving faith is a faith *that worketh by charity*, Gal. v. 6. When he says, that although faith were strong enough to remove mountains, a man is nothing without charity. 1 Cor. xiii. 2. When he teacheth us again, that *not the hearers of the law are just before God, but the doers of the law shall be justified.* S. John teacheth the same, (1 John iii. 14,) *He that loveth not, remaineth in death.* But of this elsewhere. Wi.—Grotius in this place makes a very candid and remarkable profession of his faith, very different from that of his associates in the pretended reformation, called Solifideans: "There are some who say, 'My works indeed are not as they ought to be,' but my faith is firm, my salvation is therefore out of danger. This opinion, which has sprung up in this our unhappy age, and recommends itself under the name of reformed doctrine, ought to be opposed by every lover of piety, and all who wish well to their neighbour's salvation . . . no faith has ever availed any man, unless it were accompanied by such works as he had time and opportunity to perform." In vain do we glory in our faith, unless our lives and works bear testimony of the same. Faith without charity is dead, and charity cannot exist without good works. He who bears the fruits of Christian piety, shows that he has the root, which is faith; but the root is dead, when it affords no produce. Works are to faith what the soul is to the body. See the remainder of this chapter.

VER. 18. *Some men will say: Thou hast faith, and I have works. Show me thy faith, &c.* He confutes the same error, by putting them in mind that no one can show that he has faith, which is an interior virtue, only by good works, and that good works in a man show also his faith; which is not to be understood, as if good works were merely the marks, signs, and effects of faith, as some would pretend, but that good works must concur with faith to a man's salvation by an increase in grace. Wi.

VER. 21. *Was not Abraham . . . justified by works?* We may observe, that S. James here brings the very same examples of Abraham and Rahab, which it is likely he knew some had misconstrued in S. Paul, as if the great apostle of the

22 Seest thou that faith did co-operate with his works: and by works faith was made perfect?

23 And the Scripture was fulfilled, saying: * Abraham believed God, and it was reputed to him to justice, and he was called the friend of God.

24 Do you see that by works a man is justified, and not by faith only?

25 ^b And in like manner also Rahab, the harlot, was not she justified by works, receiving the messengers, and sending them out another way?

26 For as the body without the spirit is dead, so also faith without works is dead.

CHAP. III.

Of the evils of the tongue. Of the difference between the earthly and heavenly wisdom.

BE^c not many masters, my brethren, knowing that you receive the greater judgment.

2 For in many things we all offend. If any man offend not in word; the same is a perfect man. He is able also with a bridle to turn about the whole body.

3 For if we put bits into the mouths of horses that they may obey us, and we turn about their whole body.

4 Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth.

5 Even so the tongue is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood.

6 And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and setteth on fire the wheel of our nativity, being set on fire by hell.

7 For every kind of beasts, and of birds, and of ser-

* Gen. xv. 6; Rom. iv. 3; Gal. iii. 6.

Gentiles had taught that faith alone was sufficient to salvation. But S. Paul neither excludes good works done by faith, when he commends faith, excluding only the works of the law of Moses, as insufficient to a true justification. See Rom. iii. 27. And S. James, by requiring good works, does not exclude faith, but only teacheth that faith alone is not enough. This is what he clearly expresseth here in the 22nd and in the 24th verse. *Man, says he, is justified, and not by faith only.* And (ver. 22) *seest thou that faith did co-operate with Abraham's works, and by works faith was made perfect.* In fine, we must take notice, that when S. James here brings the example of Abraham offering his son Isaac, to show that he was justified by works, his meaning is not that Abraham then began first to be justified, but that he then received an increase of his justice. He was justified at least from his first being called, and began then to believe and to do good works. It is true his faith was made perfect, and his justice increased, when he was willing to sacrifice his son. Wi.

* V. 2. In conventum vestrum, εἰς τὴν συναγωγὴν ὑμῶν. Synagogue is also taken for a meeting of kings, judges, &c. See Matt. x. 17.

† V. 4. Judices cogitationum iniquarum: it is the same in the Greek, κρίται διαλογισμῶν πονηρῶν: the sense is, Judices inique cogitantes.

‡ V. 10, 11. S. Aug. Ep. 67, num. 16, p. 600. An fortè quia plenitudo legis charitas est, qua Deus, proximusque diligitur, in quibus præceptis charitatis tota lex pendet et prophetæ, meritò fit reus omnium, qui contra illam facit ex qua pendet omnia.

CHAP. III. VER. 2. *For in many things we all offend,** fall into many, at least lesser failings.—*If any man offend not in word, the same is a perfect man.* He that on all occurrences can govern his tongue, has attained to a great degree of perfection. Wi.

VER. 5, 6. *The tongue is indeed a little member, yet doth great things:†* causeth great evils and mischiefs, when it is not carefully governed; as a little fire,‡ it kindleth and consumeth a great wood. It is a world of iniquity, the cause of infinite evils, dissensions, quarrels, seditions, wars, &c. Wi.

VER. 7. *Is tamed, &c.* The wildest beasts may be tamed, lions and tigers, and the rest,§ and so managed as to do no harm. Wi.

VER. 8. *But the tongue no man can tame,* without the special assistance of

pents, and of the rest, is tamed, and hath been tamed by mankind:

8 But the tongue no man can tame: a restless evil, full of deadly poison.

9 By it we bless God ^{ala} the Father; and by it we curse men, who are made after the likeness of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth through the same passage sweet and bitter water?

12 Can the fig-tree, my brethren, bear grapes, or the vine, figs? So neither can the salt water yield sweet.

13 Who is a wise man, and endued with knowledge among you? Let him show, by a good conversation, his work in the meekness of wisdom.

14 But if you have bitter zeal, and there be contentions in your hearts: glory not, and be not liars against the truth.

15 For this is not wisdom, descending from above but earthly, sensual, diabolical.

16 For where envying and contention is, there is inconstancy, and every evil work.

17 But the wisdom which is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded consenting to the good, full of mercy, and good fruits without judging, without dissimulation.

18 And the fruit of justice is sown in peace, to them that make peace.

CHAP. IV.

The evils that flow from yielding to concupiscence, and being friends to this world. Admonitions against pride, detraction, &c.

FROM whence are wars and contentions among you? Come they not hence? from your concupiscences, which war in your members?

^b Jos. ii. 4; Heb. xi. 31.—c Matt. xxiii. 8.

God. Wi.—Wherefore we are to understand, says S. Austin, that as no one is able of himself to govern his tongue, we must fly to the Lord for his assistance. S. Aug. ser. 4, de Verb. Matt. vi.—It is an unquiet evil,|| which cannot be stopt. It is full of deadly poison, which brings oftentimes death both to men's bodies and souls. Wi.

VER. 9—13. *By it we bless God, &c.* Such different effects from the same cause, as of blessing God, and cursing men, created to the likeness of God, seem contrary to the ordinary course of nature; for a fountain from the same source doth not send forth both sweet and bitter streams. Wi.

VER. 14—16. *But if you have a bitter zeal.* He hints at that bitter, false zeal which many teachers among the Jews, even after their conversion, were apt to retain against the converted Gentiles, pretending with lies, and against the truth of the Scriptures, that they are not to be made partakers of the blessings brought to all nations by the Messiah. Wi.

VER. 17, 18. *But the true wisdom, which is from above, . . . is chaste, and pure, peaceable, modest, free from such divisions, tractable, easy to be persuaded* ¶ of the truths foretold in the Scriptures, &c. Now the fruit and effect of such justice, piety, and sanctity, is sown in peace, with peaceable dispositions, in those who with sincerity seek true peace, and who hereby shall gain the reward of an eternal peace and happiness. Wi.—*Easy to be persuaded.* A good lesson for those devotees, who are not few in number, who are so obstinate and so wedded to their own opinions and ways, as to be unwilling to be controlled, even by those whom God has placed over them for the direction of their souls. A.—*Without judging.* That is, it does not condemn a neighbour upon light grounds, or think evil of him. It puts the best construction upon every thing he says or does, and never intrudes itself into the concerns of others. C.

* V. 2. Offendimus, πταίμεν, we stumble, rather than fall.

† V. 5. Et magna exaltat, μεγαλυνεῖ; which is not only magnificè loqui et gloriarì, but also magna facere.

‡ Ibid. Quantus ignis, for quantulus, by the Greek, ὀλίγον πῦρ.

§ V. 7. Et cæterorum, by which the ancient interpreter had read τῶν ἄλλων, though in the present Greek copies we read, καὶ ἑναλίων, et Marinorum.

|| V. 8. Inquietum malum; so in divers Greek MSS. ἀκατάστατον, though in others, ἀκατάχρητον, quod coerceri non potest.

2 You covet, and have not; you kill, and envy, and cannot obtain; you contend and war, and you have not, because you ask not.

3 You ask, and receive not: because you ask amiss; that you may consume it on your concupiscences.

4 Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever, therefore, will be a friend of this world, becometh an enemy of God.

5 Or do you think that the Scripture saith in vain: To envy doth the spirit covet, which dwelleth in you?

6 But he giveth greater grace. Wherefore he saith: God resisteth the proud, and giveth grace to the humble.

7 Be subject, therefore, to God, but resist the devil, and he will fly from you.

8 Approach to God, and he will approach to you. Cleanse your hands, ye sinners: and purify your hearts, ye double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow.

10 Be humble in the sight of the Lord, and he will exalt you.

11 Detract not one another, brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, and judge, who is able to destroy and to deliver.

13 ^b But who art thou, who judgest thy neighbour? Behold now, you who say: To-day or to-morrow we will go into such a city, and there we will spend a year, and will traffic, and make gain:

^a Prov. iii. 34; 1 Pet. v. 6.

¶ V. 17. *Suadibilis, εὐπειθής*; which may either signify easy to be persuaded, or who can easily persuade.

CHAP. IV. VER. 1. *Whence are wars* and contentions*, in all kinds, but from your lusts and disorderly passions, coveting to have and enjoy what you have not, as to pleasures, riches, honours, &c. Wi.

VER. 2. *You covet, and have not.* Though God has promised that whosoever asks shall receive, (Matt. vii. 8,) yet no wonder you receive not, *because you ask amiss*, by asking such temporal things which would be prejudicial to your soul, or because you ask not with humility, devotion, and perseverance. Wi.

VER. 4. *Adulterers*: which is here taken in a figurative sense for those who love creatures more than God, the true spouse of their souls; who reflect not that the love and friendship of this world is an enemy to God, and the true manner of serving him. Wi.

VER. 5. *Do you think that the Scripture saith in vain: To envy doth the spirit covet, which dwelleth in you?* † This verse is obscure, and differently expounded. By some, of an evil spirit in men, by which they covet and envy others for having what they have not. Others understand God's Spirit inhabiting in them; and then it is an interrogation, and reprehension, as if he said, Doth God's Spirit, which you have received, teach or excite you to covet and envy others, and not rather to love and wish their good? And to enable men to do this, God is not wanting, who gives us greater grace, especially to the humble that ask it, though he resists the proud. Wi.

VER. 6. *But he giveth greater grace.* The Holy Spirit which dwelleth in you, giveth you graces in proportion to your fidelity in complying with them, and according to your humility and the love which you bear to your neighbour. C.—N. B. These last words, "God resisteth the proud, and giveth grace to the humble," are only in the Septuagint edition. Prov. iii. 34. The Heb. and Vulg. read in this place, "He shall scorn the scorers, and to the meek he will give grace." C.

VER. 8. *Purify your hearts* from the love of creatures, so that your affections be not divided betwixt God and this world, like persons of *two minds* ‡ or two souls. Wi.

VER. 9. *Be afflicted, & and mourn*, and deplore your sins against his Divine majesty; punish yourselves, and think not that a mere change of life is sufficient after so many sins committed. Wi.

VER. 11. *Detract not one another*, (nor judge rashly,) *brethren*. Though he spoke so much against the evils of the tongue, he gives them a special admonition against the vices of detraction, so common in the world, as also against rash judgments, which happen so frequently where there are dissensions and divisions. He

14 Whereas, you know not what shall be on the morrow.

15 For what is your life? It is a vapour which appeareth for a little while, and afterwards shall vanish away. For that you should say: If the Lord will; and, if we shall live, we will do this or that.

16 But now you glory in your arrogancies. All such glorying is wicked.

17 To him, therefore, who knoweth to do good, and doth it not, to him it is sin.

CHAP. V.

A woe to the rich that oppress the poor. Exhortations to patience, and to avoid swearing. Of the anointing the sick, confession of sins, and fervour in prayer.

GO to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are putrified and your garments are moth-eaten.

3 Your gold and silver is rusted: and the rust of them shall be for a testimony against you, and shall eat your flesh as fire. You have stored up to yourselves wrath against the last days.

4 Behold the hire of the labourers, who have reaped your fields, of which you have defrauded them, crieth out: and the cry of them hath entered into the ears of the Lord of sabaoth.

5 You have feasted upon earth, and in luxuries you have nourished your hearts in the day of slaughter.

6 You have condemned and put to death the just one, and he resisteth you not.

7 Be patient, therefore, brethren, until the coming of the Lord. Behold the husbandman waiteth for the pre-

^b Rom. xiv. 4.

that detracteth, judgeth, and rashly condemneth his brother, may be said to detract and judge the law, inasmuch as he seems to condemn and condemn the law, by which these sins are forbidden; when, instead of obeying and complying with the law, he rather takes upon himself to act as a judge, without fear of the law and of God, the only lawgiver, who is to judge all our actions, and who alone is able to destroy, or to free us and deliver us from the punishments we have deserved. Wi.

VER. 15. *For what is your life? It is a vapour.* We frequently meet with these beautiful comparisons in holy writ. "Remember that my life is but wind As a cloud is consumed, and passeth away; so he that shall go down to hell, shall not come up." Job vii. 7, 9. "Man is like to vanity, his days pass away like a shadow." Psal. cxxiii. 4. C.

* V. 1. *Unde bella et lites? πόλεμοι καὶ μάχαι*, as also ver. 2, *litigatis et beligeratis, μάχεσθε, καὶ πολεμεῖτε*. I see no reason to translate it, by lawsuits and pleadings, as Mr. N.

† V. 5. *Ad invidiam concupiscit Spiritus, qui habitat in vobis: πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατῴκησεν (habitavit) ἐν ὑμῖν.* Ven. Bede expounds it, *nunquid Spiritus Gratiae . . . hoc concupiscit ut invidetis alterutrum?*

‡ V. 8. *Duplices animo, διψυχοι.*

§ V. 9. *Miseri estote, ταλαπωροῖσθε.*

|| V. 11. *Parens . . . exterminabitur, φαινυμένη, ἀφανιζομένη.*

CHAP. V. VER. 1—6. *Go now rich men, &c.* In the first six verses he gives admonitions to those among the Christians who were rich, not to rely on riches, nor value themselves on this account. You must look upon your riches and treasures as if they were already *putrified* and corrupted, your gold and silver eaten and consumed with rust: and their rust shall rise in *testimony* and judgment against you, for not making better use of them. As your coin is eaten with rust, so shall your bodies be hereafter as it were eaten and consumed by fire. You heap up to yourselves a treasure in the day of wrath, while through covetousness, and hard-heartedness, you defraud labourers of their hire, living at the same time in feasting and luxury, as in the day of slaughter. That is, feasting as men are accustomed to do, on the days when victims are slaughtered, offered, and eaten with great rejoicing. Others expound it, as if you were feeding, and making yourselves fit sacrifices and victims for God's anger and indignation. Wi.

VER. 7—11. *Be patient, &c.* He now in these five following verses turns his discourse from the rich to the poor, exhorting them to patience till the coming of the Lord to judgment, which draweth near; his coming to judge every one is

vious fruit of the earth, patiently bearing till he receive the early and the latter rain.

8 Be you, therefore, also patient, and strengthen your hearts: for the coming of the Lord draweth near.

9 Grudge not, brethren, one against another, that you may not be judged. Behold, the judge standeth before the door.

10 Take, my brethren, for an example of suffering evil, of labour and patience, the prophets, who spoke in the name of the Lord.

11 Behold we account them blessed, who have suffered. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate.

12 But above all things, my brethren,* swear not, neither by heaven, nor by the earth, nor by any other oath. But let your speech be: yea, yea: no, no: that you fall not under judgment.

13 Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing psalms.

* Matt. v. 34.

14 Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil, in the name of the Lord:

15 And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

16 Confess, therefore, your sins one to another; and pray for one another, that you may be saved: for the continual prayer of a just man availeth much.

17^b Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months.

18 And he prayed again: and the heaven gave rain, and the earth yielded her fruit.

19 My brethren, if any of you shall err from the truth, and any one convert him:

20 He must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

^b 3 Kings xvii. 1; Luke iv. 25.

his death. Imitate the patience of the husbandman, waiting for fruit after that the earth hath received the timely and *early** rain soon after the corn is sown, and again more rain, that comes later to fill the grain before it comes to be ripe. This seems to be the sense by the Greek: others expound it, till he receive the early and latter fruits. Wi.—Call to mind for your encouragement the trials and constancy of the prophets: the patience of Job, after which God rewarded him with great blessings and property, and you have seen the end of the Lord; that is, what end the Lord was pleased to give to Job's sufferings. But S. Aug., Ven. Bede, &c., would have these words, *the end of the Lord*, to be understood of the death of our Lord Jesus Christ on the cross, for which God exalted him, &c. Wi.

VER. 12. *But above all things . . . swear not*, &c. This earnest admonition is against all kind of oaths in common conversation, (not against oaths made on just and necessary occasions,) and in the very same words, as our blessed Saviour warned all people against this sin of swearing. Matt. v. How unaccountably is this commandment of God contemned! And what a dreadful account will one day be exacted for so many oaths, curses, and blasphemies, which are now so common, that we may rather wonder at the patience of God, and that already exemplary punishments have not fallen upon whole cities and kingdoms for this continued profanation of the holy name of God! Wi.—S. James here repeats the injunctions of our Saviour, *not to swear at all*. Matt. v. 34. See the annotations in that place.

VER. 14, 15. *Is any man sick among you? or in danger of death by sickness, let him call, or bring in the priests of the Church, &c.* The apostle here enjoins the constant use of the sacrament, called extreme unction, or the last anointing with oil, instituted (as were all the sacraments of the Church) by our Saviour Christ, and which is here fully and clearly delivered in plain words, expressing, 1. the persons to whom this sacrament is to be administered; 2. the minister; 3. the form; 4. the matter; 5. the effects. As to the first, *is any man sick among you?* This sacrament then is to be given to every believing Christian, who is in danger of death by sickness. 2. *Bring in the priests*, one or more, they are the ministers of this sacrament. 3. *And let them pray over him*. Besides other prayers, the form of this sacrament is by way of prayer, *let the Lord forgive thee*, &c. 4. *Anointing him with oil*. The oil with which he is anointed by the priest, is the outward visible sign, and the matter of this sacrament, as water is the matter of baptism. 5. *And the prayer of faith shall save the sick man*, &c. All the sacraments of the new law have their virtue from the merits of our Saviour, Christ, and therefore must be ministered and received with a faith in our Redeemer. Wi.—The anathemas pronounced by the Council of Trent against those who deny the existence of this sacrament, are sufficient to establish the belief of it in the minds of Catholics. See Sess. 14, Can. 1, 2, and 3, of the Council of Trent. It may be proper, however, to observe, in confirmation of our belief of this sacrament, that whenever the ancient Fathers have had occasion to speak of extreme unction, they have always attributed to it all the qualifications of a sacrament, as S. Chrys., who proves from this text of St. James the power which the priest has to forgive sins, (lib. 3, de Sacerdotio. S. Aug. Ser. 215,) not to mention Origen, who wrote at the beginning of the third century, (hom. 2, in Levit.,) enumerating the different ways by which sins are forgiven in the new law, says, "That they are remitted when the priests anoint the sick with oil, as is mentioned in S. James. When Decentius, bishop of Eugenium in Italy, in 416, wrote to Innocent I. upon this sacrament, he makes no question whether it was a sacrament, but only consults him concerning the manner of administering; whether a bishop could give it, or whether priests were the only administrators of this sacrament, as S. James says, "Let them call in the priests of the Church;" and whether it could be given to penitents before they had been reconciled by absolution. To the former question, the pope replied there could be no doubt, as S. James could never mean that bishops were excluded as being higher than priests; but that he supposed them to be taken up with other things. We might add to this, that the word presbyter was then used indiscriminately to both bishops and priests. A.—As to the next question, whether penitents

could receive this sacrament before absolution, he answered in the negative. "For," says he, "can it be thought that this one sacrament can be given to those who are declared unworthy of receiving the rest?" Innocent I. in Epist. ad Decent. c. 8. Habert. de Extre. Unct.—*Let him bring in*, &c. See here a plain warrant of Scripture for the sacrament of extreme unction, that any controversy against its institution would be against the express words of the sacred text in the plainest terms. Ch.

VER. 16. *Confess, therefore, your sins*, &c. Divers interpreters expound this of sacramental confession, though, as the authors of the annotations on the Rheims Testament observe, this is not certain. The words *one to another*, may signify that it is not enough to confess to God, but that we must also confess to men, and not to every man, but to those whom God appointed, and to whom he hath given a power of remitting sins in his name.—*One to another*. That is, to the priests of the Church, whom (ver. 14) he had ordered to be called for, and brought in to the sick; moreover, to confess to persons who had no power to forgive sins would be useless. Hence the precept here means, that we must confess to men whom God hath appointed, and who, by their ordination and jurisdiction, have received the power of remitting sins in his name. Ch.

VER. 20. *He who causeth a sinner to be converted*, &c. S. James concludes his Epistle with a work of charity, one of the most acceptable to Almighty God, and most beneficial to our neighbour, when any one becomes instrumental in converting others from their errors, or from a wicked life; for it is only God that can convert the heart. The Church of England, when they modelled the articles of their reformation, received this Epistle of S. James as canonical. They profess to follow the Holy Scriptures as the only rule of their belief: they find in the 14th and 15th verses of this chapter these words: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil . . . and if he be in sins, they shall be forgiven him." In these words they find all that they themselves require, to be a sacrament of the new law; to wit, a precept or injunction, clear and unlimited as to time, a visible sign, with a promise of invisible grace, in remitting of sins, the minister of it, and the persons specified who are to receive it. They also found this practised at the time of the reformation by the Universal Church, by all Catholics, both in the east and west, both by the Latin and by the Greek Churches; and that all Christian Churches received it as a sacrament; and yet they thought fit to lay it quite aside, as if it was neither a sacrament nor a holy ceremony, nor a pious custom fit to be retained. They must have judged, that they had convincing proofs both to contradict in other things the judgment and belief of the Catholic Church, and also in this particular; as to which latter case, I shall examine the reasons which they bring. Calvin, and the reformation writers, give us the following reasons or conjectures, that this anointing, as well as that, (Mark vi. 13,) was only to be used for a time, by those who had the gift of curing diseases miraculously; so that like other miraculous gifts, (as the speaking of tongues, prophesying, &c.,) it was but to last during the first planting of the Christian faith. Dr. Fulk, against the Rheims Testament, and Mr. Baxter, &c., affirm boldly that Christ "appointed his apostles to anoint those with oil whom they cured." And Dr. Hammond says, "that the anointing with oil was a ceremony used by Christ and his apostles in their miraculous cures." They assert this, as if it was taught by the Scripture itself. They are no less positive that this anointing soon ceased, and was laid aside with the gift of miraculous cures, given sometimes to the first Christians at their baptism, or when they received the Holy Ghost in the sacrament of confirmation. Dr. Fulk, besides this, is positive that "the Greek Church never to this day received this anointing and prayer over the sick as a sacrament." These are their arbitrary, groundless, and false expositions, which they bring against a clear text of the Holy Scriptures. But to answer in short each particular: we find by the evangelists, (Matt. x. 8; Mark vi. 13; Luke x. 9,) that Christ gave to his twelve apostles, and afterwards to his seventy-two disciples, in

their first mission before his death, (which was only into the cities of Israel,) a power of casting out devils, of raising the dead, of curing diseases in his name. And S. Mark tells us that they cast out many devils, and anointed many sick with oil, and cured them. But when Dr. Fulk and others add, that our Saviour appointed, ordered, or commanded them to anoint with oil those whom they cured, no such thing is said, nor insinuated, neither by S. Mark nor by any of the evangelists, nor any where in the Holy Scriptures. As for the apostles and disciples, they might cure many, making use of oil, and many without it, by laying hands upon them, by a prayer, or by calling upon the name of Jesus. Neither is it judged probable by the interpreters that the apostles, in their miraculous cures, were confined to the use of oil: especially since we find that after Christ's resurrection, in their second mission to all nations, Christ foretells (Matt. xvi. 18) that they who believe in him shall have this miraculous gift of healing the sick, but mentions only the laying of hands upon them: *they shall lay hands on the sick, and they shall be well*. We believe that as our Saviour appointed water to be the matter of the sacrament of baptism, so he would have oil to be the matter of the sacrament of extreme unction, which he instituted to strengthen the souls of the sick, against the dangers and temptations at the approach of death, and of which S. James here speaks near upon thirty years after Christ's ascension. The miraculous gift of healing, as well as other gifts of the Holy Ghost, was often given with the sacraments, which were to be always continued, and not to cease, with those gifts. We may also take notice, that neither they who had this gift of healing, had any command or advice to make use of it to all that were sick, nor were all that were sick ordered to seek for a cure of those who had this gift; whereas here S. James orders every one to send for the priests of the Church to anoint him, and pray over him for a spiritual relief. S. Timothy had frequent infirmities, as we read 1 Tim. v. 23, nor yet did S. Paul, who had that gift, cure him. The same S. Paul left Trophimus sick at Miletum. 2 Tim. iv. 20. Epaphroditus, S. Paul's companion in his labours, was sick, when he had S. Paul with him, *even unto death*; that is, so as to be at the point of death (Phil. ii. 27); nor yet did S. Paul, but God, restore him to his health. And if S. James had spoken of a miraculous restoring of corporal health by that anointing, he should rather have said, bring in those who have the gift of healing; for we may reasonably suppose that many had this gift who were not priests, and we have no reason to suppose that all priests had this gift. Our adversaries tell us, with great assurance, that this anointing mentioned by S. James was soon laid aside; which, say they, we may gather from the silence of the writers in the three following ages. To this merely negative argument the Catholics answer: 1. That it is enough we have the tradition and practice of the Church, witnessed by the writers in the ages immediately succeeding. 2. That the greatest part of the writings in those ages are not extant. 3. The writers of those times seldom mentioned those things which were sufficiently known among the Christians by daily use, especially what related to the sacraments and mysteries of the Christian religion, which (as it appears by the writings that they were able to preserve) they made it their particular endeavour to conceal from the heathens, who turned them to derision and contempt. In the mean time, had not this anointing been always retained and continued, the ages immediately following would not have conspired every where to practise it, and to look upon it as a sacrament. Not to insist on the authority of Origen, § in the beginning of the third age, (hom. 2, in Levit.,) who numbering up the different ways by which sins are forgiven in the new law, says, that they were remitted when *priests anoint the sick with oil*, as in the Epistle of S. James. S. Chrys., § in the end of the fourth age, (in his third book de Sacerdotio, tom. 1, p. 384, nov. ed. Ben., written before the end of the fourth age, about the year 375,) says that *priests* (and his word expresseth sacrificing priests, not elders) *have now a power to remit sins*,

which he proves from those words in S. James, *Is any man sick among you? &c.* This shows, as do also Origen's words, that this custom was then continued in the East, in the Greek Church, and that it was believed a sacrament, of which the priests only were the ministers. Innocent I., § in his answers to Decentius, bishop of Eugenium, in Italy, at the beginning of the fifth age, an. 416, calls this anointing and prayer over the sick, set down in S. James's Epistle, *a sacrament* in the same sense as other sacraments in the new law. See Labbe's Councils, tom. 2, p. 1248. Dr. Fulk affirms boldly that *this anointing was never to this day received in the Greek Church as a sacrament*. This only shows how little credit is to be given to him. He might have found great reason to doubt of his bold assertion, since neither Photius, in the ninth age, nor Michael Cerularius, in the eleventh, ever objected this difference betwixt their Greek and the Latin Church, at a time when they reckoned up even the most minute differences either in doctrine or discipline, so as to find fault with the Latins for shaving their beards. He might have found it by what happened at the time of the Council of Lyons, in the thirteenth age, when the Pope, in his letter to the emperor of Constantinople, wrote that the Latin Church, and all in communion with him, acknowledged seven sacraments, which the Greeks never blamed. He might have observed the same when the Greeks and Armenians came to an union in the Council of Florence, in the fifteenth age. The same Dr. Fulk, who wrote about the year 1600, could scarce be ignorant of the ill success the *Augsbourg Confession* met with among the Greeks, to whom, when the Lutherans had sent copies of their faith and of their reformation, Jeremy, the patriarch of Constantinople, with a synod of the Grecians, condemned their articles, and, among other points, declared that they held "in the orthodox Catholic Church seven Divine sacraments," the same as in the Latin Church, *baptism . . . and the holy oil*. Had Dr. Fulk lived a little longer, he must have been more and more ashamed to find other Greek synods condemning him and all the said reformers. For when Cyrillus Lucaris, advanced to the see of Constantinople by the interest of the French Calvinists, began to favour and support the doctrine of the Calvinists, the Greeks in several synods under their patriarchs, (an. 1639, 1642, 1671, and 1672,) condemned Cyril and the new doctrine of the said reformers, and expressly declared that they held *seven sacraments*. See M. Arnauld, tom. 3, Perpétuité de la Foy; and the Dissertations of M. Le Brun, tom. 3, p. 84, and 572, Dissert. 12, when he shows that all the churches of the East, and all the Christian churches of the world, though separated from the communion and subordination to the pope, agree with the Latin Church, as to the sacrifice of the Mass, as to the real presence of Christ in the Eucharist, and as to the seven sacraments. Wi.

* V. 7. Temporaneum et Serotinum. In most Greek MSS. *ὕδρον πρόμον καὶ ὄψιμον*, pluviam priorem et posteriorem.

† V. 10. Exemplum accipite, exitus mali, et laboris, et patientiæ, *κακοπαθείας καὶ μακροθυμίας*. Here is nothing in the Greek for laboris, which the Latin interpreter may have added to express the full sense.

‡ V. 14, 15. Infirmatur, *ἀσθενεῖ τις*; infirmum, *κάμπνοντα*, laborantem; alleviabit, *ἐγερῇ*, suscitabit.

§ V. 20. Origen, in hom. 2, in Levit., (p. 68, ed. Par. an. 1574,) where he numbers the different ways by which sins are remitted in the new law, and speaking of penance, says, In quo impletur et illud quod Apostolus dicit, Si quis autem infirmatur, vocet presbyteros ecclesie.

|| Ibid. S. Chrys., *ἱερεῖς . . . ἔχουσιν ἐξουσίαν*, habent potestatem.

¶ Ibid. Innoc. I. Penitentibus istud infundi non potest, quia genus est Sacramenti, nam quibus reliqua Sacramenta negantur, quomodo unum genus putatur concedi? By chrisma, Innocent I. understands, oleum ad ungendum.

THE

FIRST EPISTLE OF S. PETER,

THE APOSTLE.

his First Epistle of S. Peter, though brief, contains much doctrine concerning faith, hope, and charity, with divers instructions to all persons of what state or condition soever. The apostle commands submission to rulers and superiors, and exhorts all to the practice of a virtuous life, in imitation of Christ. This Epistle is written with such apostolic dignity, as to manifest the supreme authority with which its writer, the prince of the apostles, had been invested by his Lord and Master Jesus Christ. He wrote it at Rome, which figuratively he calls Babylon, about fifteen years after our Lord's ascension. Ch.—S. Peter on every occasion testified a more than usual zeal for his Master, and hence our Lord showed him a very particular and very marked attention. He would have Peter present at his transfiguration (Luke ix. 28); and at another time declared that he was a rock, upon which he would build his Church, against which the gates of hell should never prevail. Matt. xvi. 18. Although S. Peter had the misfortune or weakness to deny Jesus Christ in his passion, our Lord, after his resurrection, gave him fresh proofs of his regard. Matt. xvi. 7. He continued him in his primacy over all, and appointed him in the most explicit manner visible head of his Church, when thrice asking Peter, "Lovest thou me more than these?" and S. Peter as often answering, Christ said to him, "Feed my lambs, feed my sheep." John xxi. 15.—This Epistle was always received in the Church as *canonical*, and as written by S. Peter, prince of the apostles. Many think it was written before the year 49; but this is not certain. Others judge not till after the year 60, and some not till a short time before he wrote his Second Epistle. See Tillem. t. 1, Art. 31, on S. Pet.; Art. 31, and tom. 2 on S. Mark, p. 89. The main design is to confirm the new converts in the faith of Christ, with divers instructions to a virtuous life. Wi.

CHAPTER I.

He gives thanks to God for the benefit of our being called to the true faith, and to eternal life: into which we are to enter by many tribulations. He exhorts to holiness of life, considering the holiness of God, and our redemption by the blood of Christ.

PETER, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect,

2 According to the foreknowledge of God, the Father, unto the sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

3 * Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, through the resurrection of Jesus Christ from the dead,

4 Unto an inheritance incorruptible, and undefiled, and that fadeth not, reserved in heaven for you,

5 Who by the power of God are kept by faith unto salvation, ready to be revealed in the last time.

6 In which you shall greatly rejoice, now if need be for a little time, to be made sorrowful in divers temptations:

7 That the trial of your faith, much more precious than gold, (which is tried by the fire,) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ:

8 Whom having not seen you love: in whom also now, though you see him not, you believe: and believing, shall rejoice with an unspeakable and glorified joy:

9 Receiving the end of your faith, even the salvation of your souls.

10 Concerning which salvation the prophets have inquired, and diligently searched, who prophesied of the grace to come in you:

11 Searching into what time, or manner of time, the Spirit of Christ should signify in them: foretelling those sufferings that are in Christ, and the glories that should follow:

12 To whom it was revealed, that not to themselves, but to you they ministered those things, which are now

* 2 Cor. i. 4; Eph. i. 3.—b Lev. xi. 44, xix. 2, and xx. 7.—c Deut. x. 17; Rom. ii. 11; Gal. ii. 6.

CHAP. I. VER. 1. *Peter, an apostle of Jesus Christ, to the strangers dispersed.* Lit. of the dispersion; i. e. to the Jews or Gentiles now converted, who lived dispersed in those countries, chosen or elected * according to the foreknowledge and eternal decrees of God unto the sanctification of the Spirit. Wi.

VER. 2. *Unto the obedience and sprinkling of the blood of Jesus Christ; i. e. to be saved by the merits of his death and passion.* Wi.—All the three Divine Persons conspire in the salvation of the elect. The Father as principal of their election, by his eternal prescience; the Son as victim for their sins, and the source of all merit; the Holy Ghost as the spirit of adoption and love, animating and sanctifying them, and leading them to glory.

VER. 7. *At the appearing of Jesus Christ.* Lit. in the revelation; i. e. when he shall be revealed, manifested, and appear at the day of judgment. Wi.

VER. 12. *The Holy Ghost being sent down from heaven, on whom the angels desire to look.*† This place is differently expounded. Some refer these words, *on whom the angels desire to look*, to Jesus Christ, who was named in the foregoing verse; some to the Holy Ghost, who, being one God with the Father and the Son, the angels are happy in seeing and loving him. See Estius and the Greek text. Wi.

VER. 18. *From your vain conversation of the tradition of your fathers.* S. Peter teacheth what S. Paul repeats in many places, that it was in vain for them to hope to be saved by the ceremonies and precepts of the former law, to which their forefathers had added many unnecessary and groundless traditions. They could only hope for salvation by believing in Christ, by the price of whose precious blood they were redeemed from their sins, as they had heard by the word of the gospel preached to them. Wi.

declared to you by those who have preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the angels desire to look.

13 Wherefore having the loins of your mind girded, being sober, hope perfectly for that grace which is offered you at the revelation of Jesus Christ:

14 As children of obedience, not conformed to the former desires of your ignorance:

15 But according to him who is holy, who hath called you: be you also holy in all conversation:

16 For it is written: ^b You shall be holy, because I am holy.

17 And if you invoke the Father, him who ^c without respect of persons, judgeth according to every one's work, converse in fear during the time of your sojourning here:

18 Knowing that you were not redeemed with corruptible gold or silver from your vain conversation of the tradition of your fathers:

19 ^d But with the precious blood of Christ, as of a lamb unspotted and undefiled:

20 Foreknown indeed before the foundation of the world, but manifested in the last times for you,

21 Who through him are faithful in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God:

22 Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly:

23 Being born again not of corruptible seed, but incorruptible by the word of God, who liveth and remaineth for ever.

24 ^e For all flesh is as grass: and all the glory thereof as the flower of the grass: the grass is withered, and the flower thereof is fallen away.

25 But the word of the Lord endureth for ever: and this is the word which hath been preached unto you.

CHAP. II.

We are to lay aside all guile, and go to Christ, the living stone: and as being now his people, walk worthily of him, with submission to superiors, and patience under sufferings.

^d 1 Cor. vi. 20, and vii. 23; Heb. ix. 14; 1 John i. 7; Apoc. i. 5.—^e Eccl. xiv. 18; Isa. xl. 6; James i. 10.

VER. 23. Thus this new birth, common to you all, should form between you an union much more stable and solid than that formed in you by the ties of blood. V.

* V. 1. Electis, ἐκλεκτοῖς. It is certain this word does not only signify those who are predestinated to eternal glory, but those who are chosen or called to believe: as John vi., Christ says, that he had *elect* or chosen his twelve apostles, and yet one of them (Judas) was a devil. The Jews were called the elect people of God, as now are all Christians; nor can we think that all to whom S. Peter wrote, were predestinated to glory. Ibid. Advenis dispersionis; i. e. dispersis in Ponto, &c.

† V. 12. In quem desiderant angeli prospicere. The Greek MSS. and copies at present have εἰς ὃ, in quæ, which is commonly expounded to agree with the mysteries revealed to the prophets, and which the angels rejoiced and were delighted to see fulfilled by the coming of Christ. It seems as if the ancient interpreter had read εἰς ὃ, agreeing with πνεῦμα, spiritum; or perhaps εἰς ὃν, to agree with θεὸν, understood. These changes of a letter might easily happen. It appears that not only divers Latin interpreters, but also some of the Greek Fathers brought these words to show the Divinity of the Holy Ghost, as S. Athan. Epist. 1, ad Serap., p. 653, edit. Ben.

CHAP. II. VER. 1. *Wherefore, laying aside all malice.* S. Peter having put them in mind of the great benefit of Christ's coming to redeem us from sin, exhorts them to avoid sin, to lead a life worthy of their vocation, to follow Christ's doctrine, and imitate his example. W.

WHEREFORE, *laying aside all malice, and all guile, and dissimulations, and envies, and all deceptions,

2 As new-born infants, desire the rational milk without guile: that thereby you may grow unto salvation:

3 If yet you have tasted that the Lord is sweet.

4 To whom approaching the living stone, rejected indeed by men, but chosen and honoured of God:

5 Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore it is contained in the Scripture: ^bBehold I lay in Sion a chief corner-stone, elect, precious: And he that shall believe in him, shall not be confounded.

7 To you, therefore, that believe honour: but to them that believe not, ^cthe stone which the builders rejected, the same is made the head of the corner:

8 And a stone of stumbling, and a rock of scandal to them, who stumble at the word, neither do believe whereunto also they are set.

9 But you *are* a chosen generation, a royal priesthood, a holy nation, a purchased people, that you may declare his virtues, who hath called you out of darkness into his admirable light.

10 ^dWho in time past were not a people: but are now the people of God: who had not obtained mercy, but now have obtained mercy.

11 ^eDearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul,

12 Having your conversation good among the Gen-

* Rom. vi. 4; Eph. iv. 22; Col. iii. 8; Heb. xii. 1.—^b Isa. xxviii. 16; Rom. ix. 23.—^c Psal. cxvii. 22; Isa. viii. 14; Matt. xxi. 42; Acts iv. 11.—^d Osee ii. 24; Rom. ix. 25.

VER. 2. *Desire the rational * milk without guile*, or deceit. Without guile, in construction, does not agree with *new-born children*, but with milk, as appears by the text. The sense is, follow the pure doctrine of the gospel, without mixture of errors. Wi.

VER. 3. Whoever has a relish for Jesus Christ, has also for his word; and such as have a relish for neither, are truly deplorable. Let us pray then that God would feed us with his word, and with the holy Eucharist, that contains his body and blood, his soul and his Divinity, that we may thereby grow up to salvation.

VER. 4. *The living stone, rejected, &c.* Christ is the chief foundation of his Church, the *corner-stone* of the building, whom the Jews, and other obstinate unbelievers, reject to their own condemnation and destruction. See Isa. xxviii. 16; Matt. xxi. 42; Acts iv. 11; Rom. ix. 32. Wi.

VER. 5. *You also . . . a holy + priesthood*; and, as he saith again, (ver. 9,) *a royal priesthood*. 1. Because they had ministers of God, who were truly and properly priests, of whom Christ is the chief. And it is called a *royal priesthood*, as Christians may be called metaphorically kings, by governing their passions, or because they are invited to reign with Christ in his kingdom, to sit on his throne, &c. See Apoc. iii. 21, &c. Wi.

VER. 8. *Whereunto also they are † set*, or placed, i. e. by God's permission; not that God is the cause of their sins or damnation, (whose will is that every one be saved,) but his justice has appointed and decreed punishments against those who, by their own wilful malice, refuse to believe and to follow his doctrine: their *stumbling* against this *stone* is wilful and obstinate. Wi.

VER. 9. *You are . . . a purchased people*, whom Christ purchased, bought and redeemed with the price of his precious blood.—*That you may declare his ‡ virtues*; i. e. the excellencies and perfections of God, who hath called you, and now made you his people, which you were not, at least in this manner before, neither you that were Jews, nor especially you that were Gentiles. Wi.

VER. 12. *In the day of visitation*. God is said to visit his people, sometimes by afflictions and punishments, and sometimes by graces and favours. Some think S. Peter here, by the *day of visitation*, means the approaching destruction of Jerusalem by the Romans, and that the sense is, that the heathen Romans, seeing your peaceable dispositions and pious conversations, may have a favourable opinion of the Christian religion, and be converted. Others, that you and they to whom the gospel is preached, may glorify God when he visits them with graces and favours, whether exterior or interior. Wi.

VER. 13. *To every human creature*, || to every one whom the order of Providence has placed over you, whether it be to emperors or kings, who have the supreme power in kingdoms, or to governors of provinces; obey your temporal princes, though heathens and idolaters, (as the Roman emperors were at that time

titles: that whereas they speak against you as evil doers, considering you by *your* good works, they may glorify God in the day of visitation.

13 ^fBe ye subject, therefore, to every human creature for God's sake: whether it be to the king as excelling:

14 Or to governors, as sent by him for the punishment of evil doers, and for the praise of the good:

15 For so is the will of God, that by doing well you may silence the ignorance of foolish men:

16 As free, and not as making liberty a cloak of malice, but as the servants of God.

17 Honour all men: ^glove the brotherhood: fear God: honour the king:

18 ^hServants, be subject to your masters with all fear, not only to the good, and gentle, but also to the froward.

19 For this is thankworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully.

20 For what glory is it, if sinning and being buffeted you suffer it? But if doing well you suffer patiently; this is thankworthy before God.

21 For unto this you have been called: because Christ also suffered for us, leaving you an example that you should follow his steps.

22 ⁱWho did no sin, neither was guile found in his mouth:

23 Who when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly:

24 ^kWho his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed.

* Rom. xiii. 14; Gal. v. 16.—^f Rom. xiii. 1.—^g Rom. xii. 10.—^h Eph. vi. 5; Col. iii. 22; Tit. ii. 9.—ⁱ Isa. liii. 9.—^k Isa. liii. 5.

enemies to the Christian religion,) in all that is not sinful and against the law of God: for this is the will of God, and all power is from God. See Rom. xiii. Wi.

VER. 16. *As free*; to wit, from the slavery of sin, but take care not to make this Christian freedom and liberty a *cloak of malice*, as they do, who pretend that this makes subjects free from their obedience to temporal princes and magistrates; or servants free from the obedience due to their masters, even when they are *froward*, ¶ ill-humoured, or cross to them. Wi.

VER. 19. Take notice that *this is thankworthy*, an effect of God's grace, a thing acceptable to God, when you suffer injuries patiently; whereas it is no glory, nothing that deserves commendation or a reward, either before God or man, to suffer for doing ill, as a malefactor, who deserves punishments. Wi.

VER. 23. Christ, who was incapable of sinning, did not *revile* ** them that reviled him; he suffered all with patience; he willingly gave himself up to Pontius Pilate, that judged him, and condemned him *unjustly* †† to the death of the cross: and remember that all he suffered was to satisfy for your sins, that he bore our sins in his own body on the tree of the cross. Wi.

* V. 2. *Rationabile sine dolo lac*: τὸ λογικὸν ἄδολον γάλα: both the adjectives agree with milk.

† V. 5. *ἱεράτευμα ἅγιον βασιλείον*. See S. Amb. in Psal. cxviii., S. Aug. l. 10, de Liv. c. 6, &c.

‡ V. 8. *In quo et positi sunt: εἰς δ, in quod, ἐτίθησαν*, which cannot agree with λόγος, or λίθος, but seems to agree with the whole sentence, which is to be understood of God's permission and punishment for their obstinacy.

§ V. 9. *Virtutes ejus, τὰς ἀρετὰς*, not δυνάμεις, and so should not be translated powers, as by Mr. N.

|| V. 13. *Omni humanæ creaturæ, κτίσει*, which the Protestants here translate to every ordinance; but they translated, creature, Mark xvi. 15; Col. i. 15.

¶ V. 16. *Dyscolis, σκολίους*, pravis, curvis, &c.

** V. 23. *Cum malediceretur, non maledicebat, λοιδορούμενος*, convitiis appetitus; improperly translated, cursed, by Mr. N.

†† Ibid. *Judicanti se injustè*. In the present Greek we read δικαίως, justè, as also some Latin Fathers read. S. Aug. (tract 21, in Joan.) *Commendabat autem judicanti justè*; and so the sense is, that he commended and committed his cause to God, the just judge of all.

CHAP. III. VER. 1. *Let wives, &c.* In the first six verses he gives instructions to married women: 1. By their modest and submissive dispositions to endeavour to gain and convert their husbands, showing them such a respect as Sarah did, (whose daughters they ought to esteem themselves,) who called Abraham her

25 For you were as sheep going astray : but you are now converted to the pastor and bishop of your souls.

CHAP. III.

How wives are to behave to their husbands : what ornaments they are to seek. Exhortation to divers virtues.

IN^a like manner also, let wives be subject to their husbands : that if any believe not the word, they may be gained without the word, by the conversation of the wives,

2 Considering your chaste conversation with fear.

3^b Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel :

4 But the hidden man of the heart, in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God :

5 For after this manner heretofore also the holy women, hoping in God, adorned themselves, being subject to their own husbands.

6^c As Sara obeyed Abraham, calling him lord : whose daughters you are, doing well, and not fearing any trouble.

7^d Ye husbands, likewise dwelling with them according to knowledge, giving honour to the woman, as to the weaker vessel, and as to the coheirs of the grace of life : that your prayers be not hindered.

8 And finally be ye all of one mind, having compassion one of another, loving brotherhood, merciful, modest, humble :

9^e Not rendering evil for evil, nor railing for railing ; but on the contrary, blessing, for unto this are you called, that by inheritance you may possess a blessing.

10^f For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11^g Let him decline from evil, and do good : let him seek peace, and pursue it :

12 Because the eyes of the Lord are upon the just, and his ears unto their prayers : but the countenance of the Lord against them that do evil things.

13 And who is he that can hurt you, if you be zealous of good ?

14^h But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their terror, and be not troubled,

15 But sanctify the Lord Christ in your hearts, being always ready to satisfy every one that asketh you a reason of that hope which is in you.

16ⁱ But with modesty and fear, having a good conscience : that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ.

17 For it is better doing well (if such be the will of God) to suffer, than doing ill.

18^k Because Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but brought to life by the spirit.

19 In which also he came, and preached to those spirits who were in prison :

20 Who in time past had been incredulous,^l when they waited for the patience of God, in the days of Noe, when the ark was a building : in which a few, that is, eight souls, were saved by water.

21 Whereunto baptism being of the like form, now saveth you also : not the putting away of the filth of the flesh, but the examination of a good conscience towards God, by the resurrection of Jesus Christ.

22 Who is on the right hand of God, swallowing up death, that we might become heirs of life everlasting : he

^a Eph. v. 22 ; Col. iii. 18.—^b 1 Tim. ii. 9.—^c Gen. xviii. 12.—^d 1 Cor. vii. 3.—^e Prov. xvii. 13 ; Rom. xii. 17 ; 1 Thess. v. 15.

^f Psal. xxxiii. 13.—^g Isa. i. 16.—^h Matt. v. 10.—ⁱ Supra, ii. 12.—^k Rom. v. 6 ; Heb. ix. 28.
^l Gen. vi. 14, and vii. 7 ; Matt. xxiv. 37 ; Luke xvii. 26.

lord, or master (Gen. xviii. 12) ; 2. to be modest in their dress, without vanity ; 3. that women take the greatest care of the *hidden man*, i. e. of the interior disposition of their heart, which he calls *the incorruptibility of a quiet and a meek spirit* ; 4. *not fearing any trouble*, when God's service or the duty to their husbands require it. Wi.

VER. 7. *Husbands, &c.* His advice to husbands : 1. To carry themselves to their wives with knowledge, prudence, and discretion ; 2. not in any imperious manner, but treating their wives with respect and honour, though a wife be the weaker vessel both in body and mind ; 3. considering themselves and their wives to be joint heirs with them of God's graces and favours, both in this world and the next ; 4. that their prayers and duty to God be not hindered, neither by too great a fondness and compliance, nor by disagreements and dissensions. Wi.

VER. 15. *Always ready to satisfy, &c.* S. Peter would have every Christian, according to his circumstances and capacity, ready to give general reasons of his faith and hope of salvation, both to infidels and heretics that refuse to believe. Wi.

VER. 18. *Christ . . . being put to death indeed in the flesh*, dying on the cross for our sins, *but brought to life by the spirit*.† By the *spirit* here some understand Christ's Divine spirit, and power of his Divinity, by which he soon raised himself again from death to an immortal life by his glorious resurrection. But others by the *spirit* rather understand Christ's soul, by which he never died, which always remained united to his Divine person, and which the third day he again re-united to his body. Wi.

VER. 19. *In which (to wit, soul or spirit) also he came, and preached to those spirits who were in prison*. The true and common interpretation of this place seems to be, that the soul of Christ, after the separation from the body and before the resurrection, descended to a place in the interior parts of the earth, called *hell* in that which we call the Apostles' Creed, (sometimes called Abraham's bosom, sometimes Limbus Patrum, a place where were detained all the souls of the patriarchs, prophets, and just men, as it were in prison,) and preached to these spirits in this prison ; i. e. brought them this happy news, that he who was their Redeemer was now come to be their deliverer, and that at his glorious ascension they should enter with him into heaven, where none could enter before our Redeemer.

who opened as it were heaven's gates. Among these were many who had been formerly at first incredulous in the time of Noe, who would not take warning from his preparing and building the ark, but it may be reasonably supposed that many of them repented of their sins when they saw the danger approaching, and before they perished by the waters of the deluge, so that they died at least not guilty of eternal damnation ; because, though they were sinners, yet they worshipped the true God, for we do not find any proofs of idolatry before the deluge. Dr. Pearson, on the fifth article of the Creed, writes thus, " There is nothing which the Fathers agree in more than as to a local and real descent of the soul of Christ into the infernal parts, unto the habitation of the souls departed. . . . This was the general opinion of the Church, as may appear by the testimonies of those ancient writers, who lived successively and wrote in several ages, and delivered this exposition in such express terms as are not capable of any other interpretation." Thus Dr. Pearson. He cites the Fathers. See the edition, an. 1683, p. 237. Wi.—*Prison*. See here a proof of a third place, or middle state of souls : for these spirits in prison, to whom Christ went to preach after his death, were not in heaven, nor yet in the hell of the damned ; because heaven is no prison, and Christ did not go to preach to the damned. Ch.

VER. 21. *Baptism, &c.* That is, the ark was a figure of baptism, which saveth you from the death of the soul : and as no one was saved from the waters of the deluge but those few eight persons who were in the ark, so no one can enter into heaven if he hath not been baptized, or hath had a desire of it when come to the use of reason. And such persons as are capable of knowing what they receive, must come with the dispositions of faith and a true repentance, which is here called *the examination* (lit. *the interrogation*) of a good conscience, who therefore are examined whether they believe in one God and three Persons, &c. Wi.—*Not the putting away, &c.* As much as to say, that baptism has not its efficacy, in order to salvation, from its washing away any bodily filth or dirt ; but from its purging the conscience from sin : when accompanied with suitable dispositions in the party, to answer the interrogations made at that time, with relation to faith, the renouncing of Satan with all his works, and the obedience to God's commands. Ch.

VER. 22. Jesus now as our Redeemer, and as man, *sitteth on the right hand of God*, (see Mark xvi. 9 ; Col. i. ; Heb. i. 3, &c.,) having swallowed up & (de-

being gone into heaven, the angels, and powers and virtues being made subject to him.

CHAP. IV.

Exhortation to cease from sin; to mutual charity; to do all for the glory of God; to be willing to suffer for Christ.

CHRIST, therefore, having suffered in the flesh, be you also armed with the same thought, for he that hath suffered in the flesh, hath ceased from sins:

2 ^aThat now as to the rest of his time in the flesh, he may live not according to the desires of man, but according to the will of God.

3 For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings, and unlawful worshipping of idols.

4 Wherein they think it strange, that you run not with them into the same confusion of riotousness, speaking evil of you.

5 Who shall render an account to him, who is ready to judge the living and the dead.

6 For this cause also was the gospel preached to the dead: that they might be judged indeed, according to men in the flesh, but may live according to God in the Spirit.

7 But the end of all approacheth. Be prudent, therefore, and watch in prayers.

8 But before all things have a mutual charity among yourselves: ^bfor charity covereth a multitude of sins.

9 ^cUsing hospitality towards one another ^dwithout murmuring.

10 ^eAs every man hath received grace, ministering the same one to another, as good ^fstewards of the manifold grace of God.

11 If any man speak, *let him speak* as the words of

^a Eph. iv. 23.—^b Prov. x. 12.—^c Rom. xii. 13; Heb. xiii. 2.

oured or destroyed) death; having conquered and triumphed over the devil, sin, and death, that by his grace and his merits we might become heirs of eternal life; and is gone into heaven, angels, &c. being made subject to him. Wi.

* V. 15. Ad satisfactionem, πρὸς ἀπολογία, ad defensionem.

† V. 18. In quo (spiritu) ἐν ᾧ (πνεύματι) veniens πορευθεὶς, profectus. As to the different expositions of this place, see Estius, Corn. a Lapide, &c., which also Dr. Pearson sets down at large. The late Protestant writers, as may be seen in Dr. Hammond and Dr. Wells, expound this place so as to signify no real descent of Christ's soul into hell, or to any infernal place, but only that his Divine spirit sent Noe to preach to the spirits in the prison of their body, (i. e. to those wicked men who lived in the days of Noe,) to exhort them to repentance. But this exposition, as Dr. Pearson observed, is against the general opinion of the Church and the ancient Fathers; and of which S. Aug. said, (Epis. 163, tom. 2, p. 574,) Quis nisi infidelis negaverit, fuisse apud inferos Christum?

‡ V. 21. Conscientiæ bonæ interrogatio, ἐπερώτημα. See Estius.

§ V. 22. Deglutiens mortem, ut vitæ æternæ hæredes efficeremur. These words, found in all Latin copies, and cited by the Latin Fathers, are scarce found in any Greek MS., and so are omitted in the Prot. translation.

CHAP. IV. VER. 3. *For the time past is sufficient, &c.* As if he said, you who were Gentiles, have already lived too long in vices before your conversion; so that they who are not yet converted, *admire* ^aat the change they see in you, make a jest of you, talk against you for your not running on with them in the same wicked and shameful disorders: but they shall render an exact account of all to the just Judge of the living and the dead. Wi.

VER. 8. *Charity covereth a multitude of sins.* It is a great means to atone for them; or it may signify, that a charitable mind excuses many sins in others. Wi.

VER. 12. *Think not strange, &c.* Be not surprised, nor discouraged, that a hot and sharp persecution is come upon you at this time, as if it were a new and an extraordinary thing. It is what you must expect and be ready to receive with patience, and even with joy, when you suffer as Christ did before you, and for his sake: this is the way to an eternal happiness in heaven. Wi.

VER. 15. *Or a railer.* [†]The Greek here signifies one that does evil, or a malefactor—*Or as coveting the goods of others.* [‡]The Greek rather signifies one

God: if any man minister, *let it be* as from the power which God administereth: that in all things God may be honoured through Jesus Christ: to whom is glory, and dominion, for ever and ever. Amen.

12 Most dearest, think not strange the burning heat which is to try you, as if some new thing happened to you:

13 But rejoice, being partakers of the sufferings of Christ, that when his glory shall be revealed, you may also be glad with exceeding joy.

14 If you be reproached for the name of Christ, you shall be happy: for that which is of the honour, glory, and power of God, and that which is his spirit, resteth upon you.

15 But let none of you suffer as a murderer, or a thief, or a railer, or as coveting the goods of others.

16 But if as a Christian, let him not be ashamed: but let him glorify God in that name.

17 For the time is that judgment should begin at the house of God. And if first at us: what shall be the end of those who believe not the gospel of God?

18 ^eAnd if the just man shall scarcely be saved, where shall the wicked and the sinner appear?

19 Therefore also they, who suffer according to the will of God, let them commend their souls in good deeds to the faithful Creator.

CHAP. V.

He exhorts both priests and laity, to their respective duties, and recommends to all humility and watchfulness.

THE ancients, therefore, that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come.

2 Feed the flock of God which is among you, taking

^d Phil. ii. 14.—^e Rom. xii. 6.—^f 1 Cor. iv. 1.—^g Prov. xi. 31.

curiously prying into the affairs of others, which Protestants translate *a busy-body*. Wi.

VER. 17. *The time is that judgment should begin at the house of God.* By judgment seems to be here understood afflictions, persecutions, and trials in this world; and the sense is, that the time of this life is a time of suffering. Wi.

VER. 18. *Scarcely.* That is, not without much labour and difficulty. Ch.

* V. 3. In quo admirantur, ξινίζονται, from ξένος, hospes, peregrinus. The same word is used ver. 12, nolite peregrinari in fervore, μη ξινίζεσθε τῇ ἐν ὑμῖν πυρώσει: in ustione, meaning the heat of persecutions.

† V. 15. Maledicus, κακοποιός, malefactor.

‡ Ibid. Alienorum appetitor, ἀλλοτριεπισκόπος, aliorum inspector.

CHAP. V. VER. 1. *The ancients, therefore, that are among you, I beseech who am myself also an ancient,* &c.* According to the letter, *the seniors, I, a fellow senior; or, the elders, I, a fellow elder.* Mr. Nary, and also the French translators, commonly put, *the priest, I, your fellow priest.* Or even it might be, *the bishops, I, your fellow bishop.* The Latin word *senior*, and the Greek word *presbyteros*, which here are in the text, if we should follow their derivation only, signify *elderly men*, or men advanced in years; but since by a received use, they signify and represent to us offices and dignities, either ecclesiastical or civil, either belonging to the Church or state, which in other languages are now generally known by other words; we may however be permitted to use, even in translating the Holy Scriptures, those words and names by which now are represented to us those offices and dignities. It cannot be doubted but the Greek and Latin words, which we find in this verse, were applied, after the establishment of the new law of Christ, to signify such ministers of God and the Church which are now called priests and bishops; and it is for this reason that I judged it better to put the word *priest*, and *fellow priest*, (meaning priests of the higher order, commonly known by the name of bishops,) than to use the words, *seniors, elders, or presbyters.*—*And a witness of the sufferings of Christ.* S. Peter being called and made the first or chief of the apostles soon after Christ began to preach, he was witness of what Christ suffered, both during the time of his preaching and of his passion.—*Glory.* Some think that S. Peter only means that he was present at his transfiguration, where was shown some resemblance of the glory which is to come in heaven. Others think that *expresseth* the firm hopes he had of enjoying the glory or heaven. Wi.

care *thereof* not by constraint, but willingly, according to God: neither for the sake of filthy lucre, but voluntarily:

3 Neither as domineering over the clergy, but being made a pattern of the flock from the heart.

4 And when the Prince of pastors shall appear, you shall receive a never-fading crown of glory.

5 In like manner, ye young men, be subject to the ancients. *And do ye all insinuate humility one to another, for God resisteth the proud, and giveth grace to the humble.

6 Be you humbled, therefore, under the mighty hand of God, that he may exalt you in the time of visitation:

7 †Cast all your solicitude upon him, for he hath care of you.

8 Be sober, and watch: because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour:

* Rom. xii. 10.—† James iv. 6.—‡ James iv. 10.

VER. 2. *Feed the flock.* This shows he speaks of bishops and priests, and not of elders in years only. Wi.

VER. 3. *Neither as domineering over the clergy.*† This may not only signify over the inferior ministers, who were subject to the bishops or priests, but also over the particular flocks which fell to their share, or to their lot to take care of. See the Greek. Wi.

VER. 12. *I have written briefly,* considering the importance of such mysteries, and necessary instructions. Wi.

VER. 13. *The church, which is in Babylon,* (at Rome, say Euseb., S. Jerom, &c.) so called not only on account of the extent of its empire, but also for its idolatry and vices.—*Mark, my son:* generally thought to have been S. Mark, the evangelist. Wi.—See the unjust prepossession of certain seceders. In this text, where all the lights of antiquity understand Rome by Babylon, they deny it; and in the book of Revelations, where all evil is spoken of Babylon, there they will have it signify nothing else but Rome: yes, and the Church of Rome, not (as the holy Fathers interpret it) the temporal state of the heathen empire.

V. 1. Seniores, πρεσβύτεροι; consenior, συμπρεσβύτερος. It is certain that in Hebrew, Greek, Latin, and in other languages, such as have a superiority and command over others, in the Church or in the commonwealth, have been called by words that by their derivation express men advanced in age and years; because men chosen to such offices were commonly, though not always, advanced in age. Yet, whether old or young, we give them the names which use and custom hath affixed to their dignities; for example, in English, the chief magistrate of a town we call the *mayor* or *major*, not the *greater* of such a town; those who rule with him we call the *aldermen*, not the *elderly men*, according to the derivation. The like might be said of *senate*, *senators*, and many other names of offices and dignities; and, as the authors of the annotations on the Rhem. Test. observed, it would be ridiculous to translate such words according to their *etymologies*. We must not translate *pontifex*, a *bridge-maker*; *lapis*, a *hurt foot*, &c. Ἀπόστολος, by its derivation, signifieth only *one sent*, or a *messenger*; ἐπίσκοπος, an *overseer*, or *inspector*; διάκονος, a *servant* or *waiter*: yet Protestants as well as Catholics translate, *apostles*, *bishops*, *deacons*: and where πρεσβύτεροι, or seniors, signify men now known by these words, priests or bishops, why may we not in translating give them these names? It is true a particular difficulty occurs, because (as S. Jerom, S. Chrys., and others have taken notice) the Greek word, ὁ πρεσβύτερος, is used in the New Testament sometimes for those who by their dignity were *priests* only, sometimes for *bishops*, and many times in the Gospels for those who were governors among the Jews, or members of their great council or sanhedrim, and sometimes

9 Whom resist ye, strong in faith; knowing that the same affliction befalleth your brethren who are in the world.

10 But the God of all grace, who hath called us unto his eternal glory, in Christ Jesus, when you have suffered a little, will himself perfect, and confirm, and establish you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I think, I have written briefly: beseeching and testifying, that this is the true grace of God, wherein you stand.

13 The church, which is in Babylon, elected together, saluteth you: and so doth my son, Mark.

14 Salute one another with a holy kiss. Grace unto you all, who are in Christ Jesus. Amen.

‡ Psal. liv. 23; Matt. vi. 25; Luke xii. 22.

only for those who by their age were elder or more advanced in years. This makes it impossible, in translating, to represent the signification of this Greek word always in Latin or in English by the same Latin or English word, which a translator should endeavour to do as much as possible. The Prot. translators have indeed always rendered the Greek πρεσβύτερος by the English word *elder*; they stick to the derivation of the word without regard to the different offices signified by that one word, and for which we have different words in English. I take notice that the Latin interpreter of the old Vulgate, though generally very exact, has not followed this rule of translating πρεσβύτερος by the same Latin word: for example, Acts xv. 2, he puts *presbyteros*, and yet in the same chap. (ver. 4, 6, 22, and 23) he puts *seniores*. Acts xx. 17, for πρεσβύτερους he puts *maiores natu*: and these same persons, by the 28th verse, are called *episcopi*, ἐπίσκοποι. In the Epistles to Timothy and Titus, as also in those of SS. James, Peter, and John, for the same Greek word we sometimes find *presbyteri*, and sometimes *seniores*. A late English translation from the Latin, (an. 1719, by C. N.,) for *seniores* and *presbyteri* sometimes puts *elders*, sometimes *priests*, whether it be *seniores* or *presbyteri* in the Latin; and when mention is made of the ministers of the gospel, (as Acts xv. 4,) for *seniores* he translates *elders*, and yet in the same chapter (ver. 6, 22, and 23) for the same word he puts *priests*, &c. The translators of the Rhem. Testament were more exact, for generally speaking of *seniores* they put *the ancients*, when mention was made of those who were πρεσβύτεροι among the Jews; when *seniores* were applied to the ministers of the gospel, they put *seniors*; and for *presbyteri*, they translate *priests*. Yet they have gone from this in one or two places; for Acts xi. 30, where we read *mittentes ad seniores*, they put *to the ancients*; and also, Acts xvi. 4, for *senioribus* we again find *ancients*. For my part I judged it best, for distinction sake, to put *elders* in the Gospels for *seniores*, or πρεσβύτεροι of the Jews. I had put in the Acts of the Apostles *seniors* where I found *seniores*, speaking of the ministers of the new law; and where I have found the Latin, *presbyteri*, I have translated *priests*; and Acts xx. 17, I have translated the *seniors*. I have also been in a doubt here in this place of S. Peter, and also in the 2nd and 3rd of S. John, whether to put *seniors* or *priests*: I have put *ancient priests*, not doubting but that S. Peter and S. John speak of themselves as priests of the first order, or as they were bishops.

† V. 3. In cleris, τῶν κληρῶν. Though I have followed the Rhem. Testament, and translated *over the clergy*, I believe κληροί, in the plural number, is scarce used for clerici, or for men, but rather for *shares* and *parts* of Christ's flock, to signify that every bishop or priest should not domineer over those under him, whether inferior ministers or lay persons.

THE

SECOND EPISTLE OF S. PETER.

THE APOSTLE

This Epistle, though not at first received as canonical, was acknowledged as such about the end of the fourth age. See Euseb. l. 3, Hist. c. 3; S. Jer. de Vir. Illust. Tillem. art. 33. The design, as it appears, chap. i. 13, and chap. fi. 1, was to give them admonitions and instructions against teachers of false doctrine, particularly against the *Simonites*. It seems to have been written a little before his martyrdom, about the year 66. Wi.—In this Epistle S. Peter says, (chap. iii.,) "Behold this is the second epistle I write unto you" and before, (chap. i. 14,) "Being assured that the putting off of this my tabernacle is at hand." This shows that it was

written a very short time before his martyrdom, which was about thirty-five years after our Lord's ascension. In this Epistle he admonishes the faithful to be mindful of the great gifts they received from God, and to join all other virtues with their faith. He warns them against false teachers, by describing their practices and foretelling their punishments. He describes the dissolution of this world by fire, and the day of judgment. Ch.—If some are still found to object, that the present Epistle was not written by S. Peter on account of the marked difference of the style, S. Jerom removes this objection thus: S. Peter employed different interpreters, sometimes Glaucias, and sometimes S. Mark; hence the difference of the style, from the diversity of his scribes. S. Mark was with him when he penned the first, but was not with him when he dictated the present.

CHAPTER I.

He exhorts them to join all other virtues with their faith: to secure their salvation.

SIMON Peter, a servant and an apostle of Jesus Christ, to them who have obtained equal faith with us, in the justice of our God and Saviour Jesus Christ.

2 Grace to you and peace be fulfilled in the knowledge of God, and of Christ Jesus, our Lord.

3 According as all things of his divine power, which appertain to life and piety, are given to us, through the knowledge of him who hath called us by his own proper glory and virtue,

4 By whom he hath given us very great and precious promises: that by these you may be made partakers of the divine nature: flying from the corruption of that concupiscence which is in the world.

5 And you, giving all diligence, join with your faith, virtue, and with virtue, knowledge,

6 And with knowledge, abstinence, and with abstinence, patience, and with patience, piety,

7 And with piety, brotherly love, and with brotherly love, charity.

8 For if these things be with you, and abound, they will make you to be neither empty, nor unfruitful in the knowledge of our Lord Jesus Christ.

9 For he that hath not these things with him, is blind, and groping, forgetting his being purged from his old sins.

10 Wherefore, brethren, labour the more, that by good works you may make sure your vocation and election: for doing these things, you shall not sin at any time.

11 For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 For which cause I will begin to admonish you al-

^a John xxi. 19.—^b 1 Cor. i. 17.

CHAP. I. VER. 1. *In the justice (or by the justice) of our God and Saviour, Jesus Christ.* As justice and sanctification are equally attributed to God and to Jesus Christ, it shows that the Son was equally and the same God with the Father. Wi.

VER. 3. *Glory and virtue.** By the Greek text, *virtue* is not here the same as power, as commonly in other places, but signifies God's goodness, mercy, and clemency. Wi.

VER. 4. *Partakers of the Divine nature.* Divine grace infused into our souls, is said to be a partaking of the Divine nature by an union with the Spirit of God, whereby men are made his adoptive children, heirs of heaven, &c. Wi.

VER. 9. *Groping,†* like one that is blind. The Greek may signify one who hath his eyes shut, or that is like a blind mole. Wi.

VER. 10. *By good works you may make sure, &c.* Without diving into the hidden mysteries of predestination, &c. Wi.

VER. 12. *I will begin.‡* That is, by the Greek, I will take care. Wi.

VER. 14. *The putting off,§* or dissolution; i. e. my death is at hand. Wi.

VER. 15. *That you frequently have after my decease,||* &c.

VER. 16. *We have not by following artificial fables.* Lit. learned fables,¶ invented to promote our doctrine.—We, I with others, were eye-witnesses of his glory on Mount Thabor. Wi.

VER. 19. *And we have the word of prophecy more firm,* or to make our testimonies and preaching of Christ more firm. The revelations of God made to the prophets, and contained in the Holy Scriptures, give us, of all others, the greatest assurance. Though the mysteries in themselves remain obscure and incomprehensible, the motive of our belief is Divine authority. Wi.

VER. 20. *No prophecy of the Scripture is made by private interpretation; or,*

ways of these things: though indeed you know them, and are confirmed in the present truth.

13 But I think it just as long as I am in this tabernacle, to stir you up by admonition:

14 Being assured that the putting off of *this* my tabernacle is at hand, even according as our Lord Jesus Christ hath^a signified to me.

15 And I will endeavour, that you frequently have after my decease, whereby you may keep a memory of these things.

16^b For we have not by following artificial fables, made known to you the power, and presence of our Lord Jesus Christ; but we were eye-witnesses of his greatness.

17 For he received from God the Father honour and glory; this voice coming down to him from the excellent glory: 'This is my beloved Son, in whom I am well pleased; hear ye him.

18 And this voice we heard brought from heaven, when we were with him in the holy mount.

19 And we have the word of prophecy more firm: to which you do well to attend, as to a light shining in a dark place until the day dawn, and the morning star rise in your hearts:

20^c Understanding this first, that no prophecy of the Scripture is made by private interpretation.

21 For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost.

CHAP. II.

He warns them against false teachers, and foretells their punishment.

BUT there were also false prophets among the people, even as there shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction.

^c Matt. xvii. 5.—^d 2 Tim. iii. 16.

as the Protestants translate it from the Greek, *is of any private interpretation*, i. e. is not to be expounded by any one's private judgment or private spirit. Wi.

VER. 21. *For prophecy came not by the will of man at any time.* This is to show that they are not to be expounded by any one's private judgment, because every part of the Holy Scriptures are delivered to us by the Divine Spirit of God, wherewith the men were inspired who wrote them; therefore they are not to be interpreted but by the Spirit of God, which he left, and promised to his Church to guide her in all truth to the end of the world. Wi.

* V. 3. *By virtue, καὶ ἀρετῆς.*

† V. 9. *Manu tentans, μυωπάζων.*

‡ V. 12. *Incipiam, οὐκ ἀμελήσω, non omittam, non negligam, &c.*

§ V. 14. *Deposito, ἡ ἀπόθεσις.*

|| V. 15. *Dabo operam et frequenter habere vos, post obitum meum, ut horam memoriam faciatis vñas . . . τὴν τοῦτων μνήμην ποιῆσθαι.*

¶ V. 16. *Non doctas fabulas, οὐ σοφισμένους μύθους.* Some copies had in doctas, on which account the Rhem. Testam. put out before the corrections of Sixtus V. and Clemens VIII. has *unlearned*.

CHAP. II. VER. 1. *Lying teachers among you, some of which were already come, and many more were to follow, who shall bring in sects,** (heresies,) leading to perdition, and deny the Lord who bought them, denying the Divinity of Jesus Christ, our Redeemer; such were the disciples of Simon, and many after them. Wi.—*Sects of perdition;* that is, heresies destructive of salvation. Ch.

VER. 2. *Many shall follow their luxuries, or lasciviousness, such as are related of the Nicolaites and Gnostics, by reason of whom the way of truth shall be blas-*

2 And many shall follow their luxuries, by whom the way of truth shall be blasphemed:

3 And through covetousness with feigned words they shall make merchandise of you: whose judgment now of a long time ceaseth not, and their destruction slumbereth not.

4 *For if God spared not the angels that sinned, but having cast them down into the place of torments, delivered them into the chains of hell to be tormented, to be reserved unto judgment.

5 And spared not the original world, ^bbut preserved Noe, the eighth person, a preacher of justice, bringing in the deluge upon the world of the impious.

6 *And reducing the cities ^cthe Sodomites, and of the Gomorrhites into ashes, condemned them to destruction; making them an example to those that should after act wickedly:

7 And delivered Lot, a just man, oppressed by the injustice and lewd conversation of the wicked:

8 For in sight and hearing he was just: dwelling among them, who from day to day vexed the just soul with *their* impious deeds.

9 The Lord knoweth how to deliver the godly out of temptation; but to reserve the unjust unto the day of judgment to be tormented:

10 And especially those who walk after the flesh in the lust of uncleanness, and despise governments, audacious, pleasing themselves, they fear not to bring in sects, blaspheming:

11 Whereas angels, though they are greater in strength and power, bear not an execrable judgment against themselves.

12 But these men, as irrational beasts, naturally tending to the snare, and to destruction, blaspheming those

things which they know not, shall perish in their corruption.

13 Receiving the reward of injustice, counting pleasure the delights of a day; stains and blemishes, flowing in delicacies, rioting in their feasts with you,

14 Having eyes full of adultery, and of never ceasing sin: alluring unstable souls, having their heart exercised with covetousness, sons of malediction:

15 Forsaking the right way, they have gone astray, ^ahaving followed the way of Balaam, of Bosor, who loved the wages of iniquity:

16 But had a check of his madness: a dumb beast, subject to the yoke, ^espeaking with man's voice, forbad the folly of the prophet.

17 These are fountains without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved.

18 For, speaking swelling words of vanity, they allure in desires of the flesh of riotousness, those who had escaped a little from them who converse in error:

19 Promising them liberty, when they themselves are slaves of corruption: ^ffor by whom a man is overcome, of the same also he is the slave.

20 For if having fled from the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, ^hbeing again entangled in them, they are overcome: ⁱtheir latter state is become unto them worse than the former.

21 For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them.

22 For, that of the true proverb hath happened to them: ^kThe dog is returned to his own vomit, and the sow that was washed, to her wallowing in the mire.

* Job iv. 18; Jude i. 6.—^b Gen. vii. 1.—^c Gen. xix. 25.—^d Jude i. 11.—^e Num. xxii. 28.—^f Jude i. 12.

phemed, or ill spoken of, by those who made no distinction betwixt true and false Christians. Wi.

VER. 4. *If God spared not the angels, &c.* S. Peter here brings these examples of God's justice. 1. Towards the rebellious angels that fell from heaven. 2. That of the general flood, or deluge. 3. When he destroyed Sodom and those other cities. First, *angels that sinned*, casting them down [†]into the place of torments; God, by his justice, *delivered them into the chains of hell to be tormented*, and to be reserved even for greater torments after the day of judgment. This seems the literal sense of this fourth verse, which is obscure, and has divers readings in the Greek. In the examples of the deluge and of Sodom, S. Peter shows not only the severity of God's judgments upon the wicked, but also his merciful providence towards the small number of the just, as towards Noe, a preacher of justice, the eighth and chief of those who were preserved in the ark, when he spared not the world that was of old, (lit. the original world,) or wicked of those ancient times. When he delivered the just man, Lot, at the time he reduced Sodom and those other cities to ashes: for Lot was just both in sight and hearing, without being corrupted by what he saw and heard; chaste as to his eyes and ears, or as to all that could be seen or heard of him, when the wicked among whom he lived vexed and grieved his just soul by their impious deeds. God, therefore, who knows and approves the ways of the godly, preserves them by his providence amidst temptations. Wi.

VER. 10. *Especially those who walk after the flesh, &c.* Such were the Gnostics, and divers of the first heretics, as well as many of them in after ages, who *despise governments*, condemn the laws, both of church and state; *pleasing themselves*, full of self-love, lovers of their own infamous pleasures; *blaspheming against God*, his ministers, and against those who serve God. Wi.

VER. 11. *Whereas angels, &c.* By comparing this place with what we read in S. Jude, (ver. 9,) he speaks of the good angels whom God employed to banish the rebellious angels out of heaven, and on other occasions, who, though they had greater strength and power given them by the Almighty, yet did not bear execrable judgment against themselves; i. e. one against another, or against those who at first had been happy spirits with them in heaven; did not insult over them with injuries and reviling reflections, but executed their commands in the name of God, saying, *Let the Lord command you*. See Jude, ver. 9. Wi.—*Bear not an execrable judgment, &c.* That is, they use no railing, nor cursing sentence; not ^gin their conflicts with the evil angels. Ch

^g John viii. 34; Rom. vi. 16, and 20.—^h Heb. vi. 4.—ⁱ Matt. xii. 45.—^k Prov. xxvi. 11.

VER. 13. *Counting pleasure the delights of a day.* Such is their impiety and their folly, that they have no regard to all the punishments they make themselves liable to, if they can but pass their days in this short life, or even one day, in shameful pleasures and delights. They may be called the *stains and blemishes*, the shame and disgrace of mankind, on account of the abominations they practise in their rioting and banquettings. See what S. Epiphanius relates of Gnostics. Wi.—*Delights*; that is, the short delights of this world, in which they place all their happiness. Ch.

VER. 15. In this they are like *Balaam, of Bosor*, (a town of the Madianites,) who coveting the reward promised him, (Judg. xi,) was willing, if God had permitted him, to have cursed the people of Israel: but God put a check to his madness, by making the ass which he rode upon speak with a human voice. Wi.

VER. 20. *For if having fled*, and been happily freed from the pollutions, the abominations, and corruptions of a wicked world, be upon your guard, and take great care not to be entangled again in these dangerous snares and nets, lest your latter condition (as Christ said, Matt. xii. 45) be worse than the former, lest you be like a dog that returns to his vomit, or like a sow that is washed and wallows again in the mire. Wi.

* V. 1. Sectas introducere, δόξας, as this Greek word sometimes signifies, witness Aristotle, 4, Eth., where he puts as apposite, κατὰ δόξαν, καὶ κατ' ἀλήθειαν.

† V. 4. Rudentibus inferni detractos in tartarum tradidit cruciandos, in judicium reservari, σιραις ζόφου (some few copies, ἄδου) ρατραώσας, παρέδωκεν εἰς κρίσιν τετηρημένους; other MSS. τηρουμένους. Τατραώ must signify cast into a place called τατραός, derived from τατάρω, turbo. The Rhem. Test. hath, with ropes of hell drawn down; but the sense rather seems to be, delivered into chains, or into prison. Some would have ρατραώσας to signify, cast down into this region of the air. It is true divers of the ancient Fathers were of opinion that devils are dispersed in the airy region, where they are punished and tormented; but these same Fathers do not deny, that there is in the inferior parts of the earth a place of torments for the devils and damned souls, into which (called also the abyss) the devils begged not to be sent and confined there. Luke viii. 31. This is the place called hell, tartarus, &c.

‡ V. 13. In conviviis, ἀγάπαις, which reading Dr. Wells prefers before ἀπάταις, the common reading: in the Pro^a translation, with their own deceivings

CHAP. III.

Against scoffers, denying the second coming of Christ, he declares the sudden dissolution of this world; and exhorts to holiness of life.

BEHOLD this is the second epistle I write to you, my dearly beloved, in which I stir up by admonition your sincere mind:

2 That you may be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour.

3 Knowing this first, * that in the last days there shall come scoffers with deceit, walking according to their own lusts,

4 Saying: ^b Where is his promise, or his coming? For, since the fathers slept, all things continue so from the beginning of the creation.

5 For this they are wilfully ignorant of, that the heavens were before, and the earth, out of water and through water, consisting by the word of God:

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens which now are, and the earth, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of wicked men.

8 But be not ignorant, my beloved, of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day.

9 The Lord delayeth not his promise, as some imagine: but beareth patiently for your sake, not willing that any should perish, but that all should return to penance.

* 1 Tim. iv. 1; 2 Tim. iii. 1; Jude i. 18.—† Exec. xii. 27.—‡ 1 Thess. v. 2;

CHAP. III. VER. 3. *Scoffers* * with deceit, (such as make a jest of all revealed religion,) walking according to their own lusts, as if they might indulge themselves in every thing which their inclinations prompt them to, saying: *Where is his promise, or his coming?* They have no belief nor regard to what has been revealed concerning the coming of Christ to judge every one, to reward the good, and punish the wicked. Wi.

VER. 10. *The heavens, &c.* He puts the faithful in mind not to regard these profane scoffers, but to be convinced of the truths revealed, and that the world shall be destroyed a second time by fire. Reflect that the time of this life, and all the time that this world shall last, is nothing to eternity, which has no parts, no beginning, nor end; so that in the sight of God, who is eternal, a thousand years are no more to be regarded than one day, or one moment. The long time that hath hitherto passed, must not make you think that God is slack as to his promises, or that they shall not infallibly come to pass at the time and moment appointed by his Divine Providence. God's infinite mercy, and his love for mankind, bears patiently with the provocations of blind and unthinking sinners, not willing that any of them should perish, but that they should return to him by a sincere repentance and true penance, and be saved. But watch always, according to the repeated admonition of our blessed Redeemer. Mark xiii. 37, &c. For both the day of your death, and the day of the Lord to judge the world, will come like a thief, &c. Wi.

VER. 11. *Seeing then that all these things are to be dissolved*, that the world, and all things in the world, shall pass in a short time, set not your affections upon them: let your life and conversation be holy. According to the Divine promises,

10 * But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be dissolved with heat, and the earth, and the works that are in it, shall be burnt up.

11 Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness,

12 Waiting for, and hastening unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat of fire?

13 ^d But we look for new heavens and a new earth according to his promise, in which justice dwelleth.

14 Wherefore, dearly beloved, waiting for these things, be diligent, that you may be found before him unspotted and blameless in peace,

15 * And account the long-bearing of our Lord, salvation: as also our most dear brother, Paul, according to the wisdom given to him, hath written to you,

16 As also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition.

17 You therefore, brethren, knowing these things before, beware; lest, being led away by the error of the unwise, you fall from your own steadfastness.

18 But increase in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

Apoc. iii. 3, and xvi. 15.—† Isa. lxxv. 17, and lxxvi. 22; Apoc. xxi. 1.—‡ Rom. ii. 4.

look for new heavens, and a new earth, where justice is to dwell, whither sinners shall not enter, but the just only, in a new state of never-ending happiness. Wi.

VER. 15, 16. *As also our most dear brother, Paul, . . . hath written to you* He seems to mean in his Epistle to the Hebrews or converted Jews, (chap. x. 37,) where he says, *yet a little while, . . . and he that is to come, will come, and will not delay.*—In which are some things hard to be understood, especially by unlearned, ignorant people, unstable, inconstant, not well grounded in faith, and which they wrest,† as they do also the other Scriptures, by their private interpretations, to their own perdition. Wi.

VER. 17. Being forewarned, therefore, and knowing these things before, take heed not to be led away by the errors of such false and unwise teachers, what ever knowledge they boast of, as did the Gnostics. But make it your serious endeavour to increase in grace by God's assistance, in the true knowledge of our Lord God and Saviour, Jesus Christ, to whom, as being one God with his eternal Father and the Holy Ghost, be glory now, and for all eternity. Amen. Wi.

* V. 3. In deceptione illusores; the true reading in the Greek is, as Dr. Wells has restored it, *ἐν ἐμπαιγμονῇ ἐμπαίκεται*, illusionem illudentes.

† V. 16. Depravant, *στρεβλοῦσιν*, detorquent. It is a speech, says Mr. Legh, on *στρεβλῶν*, borrowed from torturers, when they put an innocent man on the rack, and make him speak what he never thought. They deal, says he, with the Scriptures as chemists sometimes deal with natural bodies, torturing them to extract out of them what God and nature never put in them.

THE
FIRST EPISTLE OF S. JOHN,
THE APOSTLE.

This Epistle was always acknowledged for canonical, and written by S. John, the apostle and evangelist. At what time, and from what place, is uncertain. It is sometimes called the Epistle to the Parthians, or Persians. The chief design is to set forth the mystery of Christ's incarnation against Cerinthus, who denied Christ's Divinity, and against Basilides, who denied that Christ had a true body; with zealous exhortations to love God and our neighbour. Wi.—The same vein of Divine love and charity towards our neighbour which runs throughout the Gospel, written by the beloved disciple and evangelist, S. John, is found also in his Epistles. He confirms the two principal mysteries of our faith: the mystery of the Trinity, and the mystery of the incarnation of Jesus Christ, the Son of God. The sublimity and excellence of the evangelical doctrine he declares: "And this commandment we have from God, that he who loveth God love also his brother" (chap. iv. 21); and again, "For this is the charity of God, that we keep his commandments; and his commandments are not heavy." chap. v. 3. He shows how to distinguish the children of God from those of the devil; marks out those who should be called antichrists; describes the turpitude and gravity of sin. Finally, he shows how the sinner may hope for pardon. It was written, according to Baronius's account, sixty-six years after our Lord's ascension. Ch.

CHAPTER I.

He declares what he has seen and heard of Christ, (who is the life eternal,) to the end that we may have fellowship with God, and all good through him: yet so if we confess our sins.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have diligently looked upon, and our hands have handled, concerning the word of life:

2 For the life was manifested: and we have seen, and do bear witness, and declare unto you the eternal life, which was with the Father, and hath appeared to us:

3 That which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father, and with his Son, Jesus Christ.

4 And these things we write to you, that you may rejoice, and your joy may be full.

5 And this is the declaration which we have heard from him, and declare unto you: *That God is light, and that in him there is no darkness.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

* John viii. 12.—† Heb. ix. 14; 1 Pet. i. 19; Apoc. i. 5.

CHAP. I. VER. 1. The first two verses and part of the third have a great conformity with the beginning of S. John's Gospel. The whole may be expressed in this literal paraphrase: We declare and preach to you the eternal and always living word, which was from the *beginning, (for this word which was with the Father from eternity, hath appeared,† and manifested himself to us, when he took upon him our human nature, and was made flesh). This word I say, incarnate, we have seen with our eyes, we have heard him preach his gospel, we have touched his true body with our hands, as we witness and declare to you, that you may have fellowship with us, and be made partakers of the graces which God came from heaven to bestow upon mankind, to make us his adoptive sons and heirs of heaven. Wi.

VER. 5. God is light,† &c.

VER. 8. Not that we say or pretend we have no sin;§ thus truth would not be in us, and we should even make God a liar, who has declared all mankind guilty of sin. We can only except from this number our Saviour Christ, who, even as man, never sinned, and his blessed Virgin Mother, by a special privilege, preserved from all kind of sin: and of whom S. Aug.‖ says, "that for the honour of our Lord, when we speak of the holy Virgin Mary, he will have no mention at all made of any sin." Wi.

* V. 1. Quod fuit ab initio; in Greek, quod erat, ὃ ἦν ἀπ' ἀρχῆς. This answers to, in principio erat verbum.

† Ibid. Et vita manifestata est. This corresponds to in ipso vita erat, and apparuit nobis to Verbum caro factum est. And it was true to say that they had seen the eternal word, not as God, but under the veil of human nature.

‡ V. 5. Deus lux est; (John i.) erat lux vera.

§ V. 8. Quoniam peccatum non habemus, &c. By which are confuted the errors of the Pelagian heretics, who denied original sin, and pretended that men by their natural strength could and did live free from all sins.

7 But if we walk in the light, as he also is in the light, we have fellowship one towards another;^b and the blood of Jesus Christ, his Son, cleanseth us from all sin.

8 *If we say that we have no sin: we deceive our selves, and the truth is not in us.

9 If we confess our sins: he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.

10 If we say that we have not sinned: we make him a liar, and his word is not in us.

CHAP. II.

Christ is our advocate: we must keep his commandments, and love one another. We must not love the world, nor give ear to new teachers, but abide by the Spirit of God in the Church.

MY little children, these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the Just:

2 And he is the propitiation for our sins: and not for ours only, but also for those of the whole world.

3 And in this we do know that we have known him, if we keep his commandments.

4 He that saith he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him.

* 3 Kings viii. 46; 2 Par. vi. 36; Prov. xx. 9; Eccle. vii. 21.

‖ Ibid. S. Aug. l. de Nat. et Gra. c. 37. Excepta S. V. Maria, de qua propter honorem Domini, nullam prorsus, cum de peccato agitur, haberi volo mentionem.

CHAP. II. VER. 1. That you may not sin, or not lose the grace of God by any considerable sin.—But if any man sin, we have an advocate with the Father, Jesus Christ, the eternal Son of the Father, who being made man to redeem us from sin, is our great Advocate, our chief Mediator, and only Redeemer, by whose merits and grace we have been reconciled, after we had lost and forfeited the grace and favour of God by our offences. S. Aug.,* in his commentary on this Epistle, on these very words, we have an advocate, &c., prevents and answers this very objection of the late pretended reformers (tom. 3, part 2, p. 831, nov. edit.): "Some one will say, therefore the saints do not ask for us, therefore the bishops and governors of the Church do not ask for the people." He denies that this follows, the saints being advocates in a different sense. Though God be our protector and defender from dangers, this does not hinder us from owning the angels to be our defenders in an inferior manner under God, as the Church of England acknowledges in the Common Prayer Book on the feast of S. Michael and all Angels which runs thus: "mercifully grant, that as thy holy angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ, our Lord. Amen." Wi.

VER. 3. We have known him, if we keep his commandments. He speaks of that practical knowledge by love and affection, which can only be proved by our keeping his commandments; and without which we cannot be said to know God, as we should do. Ch.

VER. 4. He that saith he knoweth him, &c. To know, in this and many other places, is not taken for a speculative knowledge only, but is joined with a love of God, and an earnest desire of serving him and keeping his commandments. Wi.

VER. 5. The charity of God is truly perfect† in him. Notwithstanding his lesser failings, he retains the habit of charity and grace, by which he remains united

5 But whosoever keepeth his word, the charity of God is truly perfect in him : and by this we know that we are in him.

6 He that saith he abideth in him, ought himself also to walk even as he walked.

7 My dearest, I write not a new commandment to you, but an old commandment, which you had from the beginning : The old commandment is the word which you have heard.

8 *Again, a new commandment I write to you, which thing is true both in him, and in you : because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 *He that loveth his brother, abideth in the light, and there is no scandal in him.

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth : because the darkness hath blinded his eyes.

12 I write to you, little children, because your sins are forgiven you for his name's sake.

13 I write to you, fathers, because you have known him, who is from the beginning. I write to you, young men, because you have overcome the wicked one.

14 I write to you, infants, because you have known the Father. I write to you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

15 Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him :

16 For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life : which is not of the Father, but is of the world.

17 And the world passeth away, and the concupiscence thereof. But he that doth the will of God, abideth for ever.

18 Little children, it is the last hour : and as you have

* John xiii. 34, and xv. 12.

to God.—And by this we know that we are in him ; i. e. we are morally, though not absolutely, certain that we are in a state of grace. Wi.

VER. 7, 8. *An old commandment . . . and again, a new commandment.* He means the commandment of charity, or of the love of God and the love of our neighbour. This he calls both an *old* and a *new* precept. It may be called old, not only as being a precept of the law of nature, and always obligatory, but because S. John and the apostles had delivered it to them long ago, i. e. when these persons were first converted. It may also be called a new precept, S. John recommending it anew to them in this Epistle, and declaring it to be enjoined in a particular manner by our Saviour Christ, after it had been misconstrued and neglected, especially as it regards our neighbour, that is, every one without exception ; so that if any one *hate* another, it is in vain that he pretends to walk in the light of the gospel. Wi.—*A new commandment ; viz. the commandment of love, which was given in the old law, but was renewed and extended by Christ.* See John xiii. 33. Ch.

VER. 16, 17. *All that is in the world, is the concupiscence of the flesh, under which is comprehended all that pleaseth the senses ; or the concupiscence of the eyes ; i. e. a longing after such things which enter by the eyes, as of riches in gold and silver, in apparel, in houses and palaces, train and equipage, &c., curiosity as to vain arts and sciences ; or, the pride of life, as to honours, dignities, and preferments. But the world passeth away, and all these things that belong to it.—He that doth the will of God, abideth for ever, with God in heaven.* Wi.

VER. 18 *It is the last hour.* That is, according to the common interpretation, the last age of the world, from the coming of Christ to the day of judgment, and the end of the world, which S. Paul calls the end and consummation of ages. Heb. ix. 26.—*And as you have heard that antichrist (the great antichrist) cometh, or is to come in this last age : now there are already many antichrists ; i. e. as the word signifies, many adversaries to Christ, who are forerunners of the great and last antichrist.* Wi.—*Many antichrists ; that is, many heretics, enemies of Christ and his Church, and forerunners of the great antichrist.* Ch.

heard that antichrist cometh : even now there are many antichrists : whereby we know that it is the last hour.

19 They went out from us, but they were not of us. For if they had been of us, they would no doubt have continued with us : but that they might be made manifest, that they are not all of us.

20 But you have an unction from the Holy One, and you know all things.

21 I have not written to you as to such as know not the truth, but as to such as know it : and that no lie is from the truth.

22 Who is a liar, but he who denieth that Jesus is the Christ ? He is antichrist, who denieth the Father, and the Son.

23 Whosoever denieth the Son, neither hath he the Father. He that confesseth the Son, hath the Father also.

24 Let that which you have heard from the beginning, abide in you : If what you have heard from the beginning shall abide in you, you also shall abide in the Son, and in the Father.

25 And this is the promise which he hath promised to us, eternal life.

26 These things have I written to you concerning them that seduce you.

27 And the unction, which you have received from him, let it abide in you. And you have no need that any one should teach you : but as his unction teacheth you concerning all things, and it is truth ; and is not a lie. And as it hath taught you : abide in him.

28 And now, little children, abide in him : that when he shall appear, we may have confidence, and not be confounded by him at his coming.

29 If you know that he is just, know also that every one who doeth justice is born of him.

CHAP. III.

Of the love of God to us : how we may distinguish the children of God, and those of the devil. Of loving one another, and of purity of conscience.

* Infra, iii. 14.

VER. 19. *They were not of us.* Such were Simon Magus, Cerinthus, Ebion, Nicolas of Antioch, &c.—*They, &c.* That is, they were not solid, steadfast, genuine Christians, otherwise they would have remained in the Church. Ch.

VER. 20. *You have an unction from the Holy One.* That is, grace and wisdom from the Holy Ghost. Ch.—*And you know all things, as to what you ought to believe and practise, and therefore I have not written to you as to ignorant persons.* Wi.—The true children of God's Church, remaining in unity, under the guidance of their lawful pastors, partake of the grace of the Holy Ghost, promised to the Church and her pastors ; and have in the Church all necessary knowledge and instruction, so as to have no need to seek it elsewhere, since it can be only found in that society of which they are members. Ch.

VER. 22, 23. *He who denieth that Jesus is the Christ ? He is antichrist : is in a special manner an adversary to Christ and the Christian religion, when he denies Jesus to be the Messiah, or to have been from eternity the true Son of God.—He who denieth him to be the Son, neither hath he the Father.* He who denies either of these truths denieth both. He who denies the Son of God to be the eternal Son, denies the Father to be the eternal Father. Wi.

VER. 27. *You have no need, &c.* You want not to be taught by any of these men, who, under pretence of imparting more knowledge to you, seek to seduce you, (ver. 26,) since you are sufficiently taught already, and have all knowledge and grace in the Church, with the unction of the Holy Ghost, which these new teachers have no share in. Ch.

* V. 1. Sed dicet aliquis, says S. Aug. on this place, ergo sancti non petunt pro nobis. Ergo episcopi et prepositi non petunt pro populo, sed attendite scripturas, &c.

† V. 5. Perfecta est, *τετελειωται*. This must only be understood of charity so perfected as to be true charity, but not a perfect degree of charity.

CHAP. III. VER. 1. *Behold what manner of charity (or of love) the Father*

BEHOLD what manner of charity the Father hath bestowed upon us, that we should be named, and should be the sons of God. Therefore the world hath not known us, because it hath not known him.

2 Dearly beloved, we are now the sons of God: and it hath not yet appeared what we shall be. We know, that when he shall appear, we shall be like to him: because we shall see him as he is.

3 And every man that hath this hope in him, sanctifieth himself, as he also is holy.

4 Whosoever committeth sin, committeth also iniquity: and sin is iniquity.

5 And you know that he appeared to take away our sins: and in him there is no sin.

6 Whosoever abideth in him, sinneth not: and whosoever sinneth, hath not seen him, nor known him.

7 Little children, let no one deceive you. He that doth justice, is just: as he also is just.

8 He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil.

9 Every one that is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, nor is he that loveth not his brother:

11 For this is the declaration, which you have heard from the beginning, that you should love one another.

12 Not as Cain, who was the wicked one, and killed his brother. And for what cause did he kill him? Because his own works were evil: and his brother's just.

13 Wonder not, brethren, if the world hate you.

14 We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death:

15 Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself.

16 In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren.

17 He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?

18 My little children, let us not love in word, nor in tongue, but in deed, and in truth.

19 In this we know that we are of the truth: and in his sight we shall persuade our hearts.

20 For if our heart reprehend us, God is greater than our heart, and knoweth all things.

21 Dearly beloved, if our heart do not reprehend us, we have confidence towards God:

22 And whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment: that we should believe in the name of his Son, Jesus Christ: and love one another, as he hath given commandment unto us.

24 And he that keepeth his commandments, abideth in him, and he in him: and in this we know that he abideth in us, from the Spirit which he hath given us.

CHAP. IV.

What spirits are of God, and what not. We must love one another, because God has loved us.

DEARLY beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world.

2 By this is the spirit of God known: every spirit which confesseth Jesus Christ to have come in the flesh, is of God:

3 And every spirit, that dissolveth Jesus, is not of God, and this is antichrist, of whom you have heard that he cometh, and he is now already in the world.

• Luke iii. 11; James ii. 15.—b Matt. xxi. 22.—i John vi. 29, and xvii. 2.
k John xiii. 34, and xv. 12.

hath bestowed upon us. S. John had said, in the last verse of the foregoing chapter, that every one who doeth justice, is born of him; i. e. is the Son of God by adoption. But the world hath not known us, nor esteemed and valued us as such: and no wonder, because they have not known, nor acknowledged, nor revered God as they ought. We indeed are the sons of God; we believe it, because God has assured us of it; but it hath not yet appeared what we shall be, (ver. 2,) to what glory or happiness we shall thereby be exalted hereafter, for neither the eye hath seen, nor the ear hath heard, nor hath it entered into the heart of man, what things God hath prepared for those who love him. 1 Cor. ix. 2. Wi.

VER. 4. *Committeth also iniquity.* By the Greek text, iniquity is here taken for a transgression or prevarication of the law, which makes the sense clearer. Wi.—Iniquity (ἀνομία); transgression of the law. Ch.

VER. 6. *Whosoever abideth in him,* complying with his law, *sinneth not: and whosoever sinneth, hath not seen him, nor known him;* that is, with such a knowledge as is joined with love. Wi.—Sinneth not; viz. mortally. See chap. i. 8. Ch.

VER. 9. *Doth not commit sin.* That is, as long as he keepeth in himself this seed of grace, and this Divine generation, by which he is born of God. But then he may fall from this happy state by the abuse of his free-will, as appears from Rom. xi. 20—22; 1 Cor. ix. 27, and x. 12 Phil. ii. 12; Apoc. iii. 11. Ch.—He cannot sin, because he is born of God. The meaning of this can be no more than that he cannot sin as long as the seed of grace remaineth in him, and as long as he is the adoptive son of God. But it is evident he may fall from this happy condition, and from the grace of God, otherwise S. John would not have so often in this Epistle exhorted them not to sin. Wi.

VER. 16. *The charity of God,† because he hath laid down his life for us.* Jesus Christ, therefore, who laid down his life for us, was God. It is true at present the words of God are wanting in most Greek MSS.: yet the Prot. translation has *in* in. Wi.

VER. 24. *We know that he abideth in us, from the Spirit which he hath given*

us These words may be either referred to the body of the Church in general or to the apostles, or to every particular. It is certain that God gave his Spirit to his Church and to the apostles, by the coming of the Holy Ghost in a visible manner, and by the miraculous gifts bestowed upon the apostles; but every particular has only a moral certainty that he has the Spirit of God, and his sanctifying grace in his soul. Wi.

• V. 4. Et peccatum est iniquitas, καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία, transgressio
† V. 16. Charitatem Dei, τοῦ Θεοῦ: scarce in any MSS., nor read by S. Aug in his commentary on this verse.

CHAP. IV. VER. 1. *Try the spirits;* i. e. every doctrine that you hear: for now are many false teachers, false doctors, and false prophets. Wi.—Try, &c., viz. by examining whether their teaching be agreeable to the rule of the Catholic faith and the doctrine of the Church. For, as he says, (ver. 6,) “He that knoweth God, heareth us (the pastors of the Church): . . . by this we know the spirit of truth, and the spirit of error.” Ch.—The Church only, not every private man, hath to prove and discern spirits.

VER. 2. *By this is the spirit of God known.* He gives the new converts first this general mark, by which they might have good grounds to think that the teachers they met with in those days had a good spirit, and were of God, if they confessed and acknowledged Jesus Christ to have come from heaven, and to have been made flesh, or made man; i. e. to be truly God and truly man. But if (ver. 3) they met with teachers of such a spirit as *dissolveth Jesus*,* by denying him either to be the Messias or to be truly God, or to be a true man, they might conclude for certain that such men had not a true spirit, but were heretics, antichrists, and forerunners of the great antichrist. Wi.—Every spirit which confesseth, &c. Not that the confession of this point of faith alone is at all times and in all cases sufficient; but that with relation to that time, and for that part of the Christian doc-

4 You are of God, little children, and have overcome him, because greater is he that is in you, than he that is in the world.

5 *They are of the world: therefore of the world they speak, and the world heareth them.

6 We are of God. He that knoweth God, heareth us: He that is not of God, heareth us not: by this we know the Spirit of truth, and the spirit of error.

7 Dearly beloved, let us love one another: for charity is of God. And every one, that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: for God is charity.

9 ^bBy this hath appeared the charity of God in us, because God hath sent his only begotten Son into the world, that we might live through him.

10 In this is charity: not as if we have loved God, but because he first loved us, and sent his Son a propitiation for our sins.

11 My dearest, if God hath so loved us, we ought also to love one another.

12 ^cNo man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us.

13 By this we know that we abide in him, and he in us: because he hath given us of his Spirit:

14 And we have seen, and do testify, that the Father hath sent his Son, the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16 And we have known, and have believed the charity,

* John viii. 47.—^b John iii. 16.—^c John i. 18; 1 Tim. vi. 16.

trine, which was then particularly to be confessed, taught, and maintained against the heretics of those days, this was the most proper token by which the true teachers might be distinguished from the false. Ch.

VER. 3. *That dissolveth Jesus*, viz. either by denying his humanity or his Divinity. Ch.—*This is antichrist*; i. e. such is the spirit of antichrist, of whom you have heard that he cometh, or is to come in the latter times. Wi.—*And he is now already in the world*. Not in his person, but in his spirit, and in his precursors. Ch.

VER. 4. *You . . . little children, born anew in Christ by baptism, have overcome him*, (i. e. every such antichrist,) not by your own strength, but by the grace of Christ, because greater is he that is in you than he that is in the world; i. e. the Spirit of God in you is above all your enemies. Wi.

VER. 6. *We (Christians) are of God*, have received the Spirit; we, the apostles of Christ, were lawfully sent by him.—*He that knoweth God, heareth us, &c.* That is, they who love and serve God, and comply with the doctrine of his Son, Jesus Christ, hear and follow the doctrine which we were commissioned by him to teach.—*He that is not of God, heareth us not*. They are not of God, who refuse to hear and obey the voice of the Church and those whom Christ appointed to govern his Church, as hath been observed elsewhere. Wi.

VER. 7. *Let us love one another*. This is the repeated admonition of S. John, the evangelist, both in this Epistle and to the end of his life, as S. Jerom relates in his Epist. ad Galat., (cap. 6, tom. 4, part 1, p. 414.) that the apostle being very old, and when carried to Church meetings of the Christians, being desired to give them some exhortation, he scarce said any thing but, "love one another;" and it being tedious to his disciples to hear always the same thing, desired some other instruction, to whom (says S. Jerom) he gave this answer, worthy of S. John, that this was the precept of our Lord, and that if complied with, it was sufficient. Wi.

VER. 17. *The charity of God* (which may either signify the love by which we love God, or by which God loves us) *perfected with us*, or in us, and so possesseth our souls, as to give us an humble confidence of our salvation, when we shall appear before his tribunal at the day of judgment: because as he is, we also are in this world. These words are differently expounded. They may signify, that as God is always loving us, and giving us marks and effects of his love, so we in this world by his grace are always loving him and our neighbour, and increasing in this love, which gives us a confidence of our salvation. Or they may bear this sense, that as Jesus Christ was suffering in this world for us, so we are suffering for his sake. Wi.

VER. 18. *Fear is not in charity, &c.* Perfect charity, or love, banisheth human fear, that is, the fear of men; as also all perplexing fear, which makes men mistrust or despair of God's mercy; and that kind of servile fear, which makes

which God hath to us. God is charity. and he that abideth in charity, abideth in God, and God in him.

17 In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world.

18 Fear is not in charity: but perfect charity casteth out fear; because fear hath pain: and he that feareth is not perfect in charity.

19 Let us, therefore, love God, because God first hath loved us.

20 If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not?

21 ^dAnd this commandment we have from God, that he who loveth God, love also his brother.

CHAP. V.

Of them that are born of God, and of true charity. Faith overcomes the world. Three that bear witness to Christ. Of faith in his name, and of sin that is, and is not to death.

WHOSOEVER believeth that Jesus is the Christ, is born of God. And every one that loveth him that begot, loveth him also who was born of him.

2 In this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the charity of God that we keep his commandments: and his commandments are not heavy.

4 For whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith.

5 ^eWho is he that overcometh the world, but he that believeth that Jesus is the Son of God?

^d John xiii. 34, and xv. 12; Eph. v. 2.—^e 1 Cor. xv. 57.

them fear the punishment of sin more than the offence offered to God. But it no way excludes the wholesome fear of God's judgments, so often recommended in holy writ, nor that fear and trembling with which we are told to work out our salvation. Phil. ii. 12. Ch.

VER. 20. *He that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?* By this is signified, that it is more easy and natural to love the things that we see, and that enter by the senses. Pretend not then to love the invisible God, whose perfections are hidden from you in this life, unless you love your brother whom you see. But he adds another reason to prove that no man can love God unless he love his brother; because, saith he, (ver. 21,) this is God's express command, that he who loveth God love also his brother: so that a man cannot love God unless he also love his neighbour. Wi.

* V. 2. *Qui solvet Jesum*. Καταλύει is read in some MSS., and must have been the reading which the Latin interpreter followed. We read the same in S. Iren. l. 3, c. 18, p. 197, ed. Feuarentii; in Tertul. l. 5, cont. Marcion, c. 16, p. 481, ed. Rigaltii; in S. Aug., in his Commentary on these words, trac. 6, p. 871.

† V. 3. *Et hic est antichristus, καὶ τοῦτο (πνεῦμα) τὸ τοῦ ἀντιχρίστου*. By the Greek, hic cannot agree with the man, and so the construction in Latin must be, hic est ille spiritus antichristi.

CHAP. V. VER. 1. *That Jesus is the Christ*, the promised Messiah, the Redeemer of the world, *is born of God*, is made his adoptive son by his grace in baptism. Wi.—*Is born of God*; that is, is justified, and become a child of God by baptism; which is also to be understood, provided the belief of this fundamental article of the Christian faith be accompanied with all the other conditions, which, by the word of God and his appointment, are also required to justification; such as a general belief of all that God has revealed and promised; hope, love, repentance, and a sincere disposition to keep God's holy law and commandments. Ch.—*Loveth him* ^athat begot; i. e. the eternal Father.—*Loveth him also who was born of him*; i. e. loveth him who is his only begotten and eternal Son. Wi.

VER. 3. *And his commandments are not heavy*. How different is this doctrine from that of those late heretics, who pretend that God's commandments are impossible, even to just men, when they employ all their endeavours. See the first proposition of Jansenius, and this heresy of Calvin condemned by the Council of Trent, Sess. 6, cap. 11, can. 18. Wi.

VER. 4. *This is the victory which overcometh the world, our faith*. That is, a lively faith, working by charity, makes a man victorious over the greatest temptations, and over all the adversaries of his salvation. Wi.—*Our faith*: not a bare speculative or dead faith, but a faith working by charity. Gal. v. 6. Ch.

6 This is he that came by water and blood, Jesus Christ; not in water only, but in water and blood. And † is the spirit that testifieth, that Christ is the truth.

7 For there are three that give testimony in heaven: the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that give testimony on earth: the spirit, the water, and the blood: and these three are one.

9 If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because he hath testified of his Son.

10 * He that believeth in the Son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son.

11 And this is the testimony, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life: he that hath not the Son, hath not life.

13 These things I write to you, that you may know that you have eternal life; who believe in the name of the Son of God.

* John iii. 36.

VER. 6. *Came by water and blood.* The sense seems to be, by water, with which he ordered every one to be baptized and made Christians; 2ndly, by his blood shed on the cross for our redemption. Wi.—*Blood*: not only to wash away our sins by the water of baptism, but by his own blood. Ch.—*And it is the Spirit that testifieth that Christ is the truth.* By the Spirit, which is not here called the Holy Spirit, or the Holy Ghost, as in the next verse, is either meant the spirit or soul of Christ, which dying he recommended into the hands of his Father, and which showed that he was truly man, against Cerinthus, and some heretics of those times; or else it may signify the spirit of grace, given in this world to the faithful, in the same sense as S. Paul says, (Rom. viii. 16,) that the Spirit himself giveth testimony to our spirit, that we are the sons of God: and of which may be understood what is said here, (ver. 10,) He that believeth in the Son of God, hath the testimony of God in himself. Wi.

VER. 7. *There are three that give testimony in heaven: the Father, the Word, and the Holy Ghost: and these three are one:* i. e. one in nature, in substance, and in all perfections, in the same sense as when Christ himself said, (John x. 30,) *I and the Father are one*, or one thing. The Socinians object that this verse is wanting in many Greek manuscripts; and even Erasmus in one edition, and Mr. Simon in his Critics, have questioned it, or rejected it, as a false reading, but without any sufficient proofs or grounds, as hath been shown by many learned Catholics, and also by Protestant writers, who receive in their translations this verse as canonical. It is easy to account for the omission of this verse; for as both the seventh and eighth verse begin and end with the same words, this gave occasion to the oversight and omission of the transcribers, whereas it is not credible that such a whole verse could be added. And that it was only by the mistake and oversight of transcribers may further appear, because we find part of the seventh verse, to wit, *and these three are one*, cited by Tertul. l. cont. Praxeam, c. 23, p. 515, ed. Rig., and twice by Cyprian, Epist. 73, ad Jubaianum, p. 125, ed. Rig., in the Oxford edition, p. 310, and in his Treatise de Unit. Ecclesiae, p. 181, ed. Rigal., and in the Oxford edition, p. 79, where also Dr. Fell defends this verse of S. John to be genuine. Tertul. and Cyp. wrote long before the dispute with the Arians. The Socinians also object that this passage is not brought by S. Athanasius and some other Fathers against the Arians, which they could scarce have omitted had they read this verse, but this only proves that this omission had happened in some MSS. in their time, or, as some conjecture, that the Arians had corrupted some copies. S. Fulgentius made use of it against the Arians, and also others about that time. See the Benedictines of S. Maur against Mr. Simon, in the first tome of S. Jerom, p. 1670. Both Catholics and Protestants, after a diligent examination, have received this verse, which is found in the best MSS. See Greek Test. at Amsterdam, an. 1711. Wi.

VER. 8. *And there are three that give testimony on earth: the spirit, the water, and the blood; and these three are one.*† This is a repetition of what was before said, ver. 6, to be expounded in the same manner. But when it is added, *these three are one*, the sense is, that they witness one and the same truth. Wi.—*As the Father, the Word, and the Holy Ghost, all bear witness to Christ's Divinity; so the spirit, which he yielded up, crying out with a loud voice upon the cross, and the water and blood that issued from his side, bear witness to his humanity, and are one; that is, all agree in one testimony.* Ch.

VER. 10. *He that believeth not the Son, maketh him (God) a liar*, by refusing to believe the testimonies given by the three Divine Persons, that Jesus was the Messiah and the true Son of God, by whom eternal life is obtained and promised to all that comply with his doctrine. Wi.

14 And this is the confidence which we have in him that whatsoever we shall ask, according to his will, he heareth us.

15 And we know that he heareth us whatsoever we ask: we know that we have the petitions which we request of him.

16 He that knoweth his brother to sin a sin which is not unto death, let him ask, and life shall be given to him, that sinneth not to death. There is a sin unto death. I do not say that any one should ask for it.

17 All iniquity is sin: and there is a sin unto death.

18 We know that every one, who is born of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not.

19 We know that we are of God: and the whole world is seated in wickedness.

20 And we know that the Son of God is come, and hath given us understanding, that we may know the true God, and may be in his true Son. This is the true God and eternal life.

21 Little children, keep yourselves from idols. Amen

† Luke xlv. 45.

VER. 16. *A sin which is not unto death . . . and life shall be given to him.* By a sin which is unto death, interpreters commonly understand a wilful apostasy from the faith, and from the known truth, when a sinner, hardened by his own ingratitude, becomes deaf to all admonitions, will do nothing for himself, but runs on to a final impenitence. Nor yet does S. John say that such a sin is never remitted, or cannot be remitted, but only has these words, *I do not say that any one should ask for the remission of that sin*; that is, though we must pray for all sinners whatsoever, yet man cannot pray for such sinners with such a confidence of obtaining always their petitions, as S. John said before, ver. 14. Whatever exposition we follow on this verse, our faith teacheth us from the Holy Scriptures, that God desireth not the death of any sinner, but that he be converted and live. See Ezec. xxxiii. 11. Though men's "sins be as the scarlet, they shall be made as white as snow." Isa. i. 18. It is the will of God that every one come to the knowledge of truth and be saved. See John vi. 40. There is no sin so great but which God is willing to forgive, and has left a power in his Church to remit the most enormous sins; so that no sinner need despair of pardon, nor will any sinner perish, but by his own fault. Wi.—*A sin unto death.* Some understand this of final impenitence, or of dying in mortal sin, which is the only sin that never can be remitted; but it is probable, he may also comprise under this name the sin of apostasy from the faith, and some other such heinous sins as are seldom and hardly remitted and therefore he gives little encouragement to such as pray for these sinners, to expect what they ask. Ch.

VER. 17. *All iniquity is sin.* The sense here is, that sin is always an injury or an injustice done to God. Wi.

VER. 18. *Sinneth not.* See the annotation on chap. iii. 6, &c. Ch.—*The generation of God preserveth him*, (i. e. the grace of adoption, as long as it remains in the soul; see chap. iii. 9,) and the wicked one (i. e. the devil) toucheth him not. Wi.

VER. 19. *And the whole world is seated in wickedness;* i. e. a great part of the world. It may also signify, is under the wicked one; meaning the devil, who is elsewhere called the prince of this world, that is, of all the wicked. John xii. 31. Wi.

VER. 20. *And may be in his true Son.*** This is the true God, and eternal life. Which words are a clear proof of Christ's Divinity, and as such made use of by the ancient Fathers. Wi.

* V. 1. Eum qui genuit, τὸν γεννήσαντα, generantem; which, in English, may be translated, the Father.

† V. 6. Quoniam Christus est veritas; in most Greek copies is now read, ὅτι τὸ πνεῦμά ἐστι ἡ ἀλήθεια, quoniam Spiritus est veritas.

‡ V. 8. Hi tres unum sunt. Divers Greek copies, εἰς ἓ νείκων, in unum erant, and so the Prot. translation hath, and these three agree in one; though in the seventh verse they follow the MSS., which there have, are one, καὶ οἱ τρεῖς ἐν εἰσι.

§ V. 17. Omnis iniquitas, πᾶσα ἀδικία, properly injustitia. It is not here ἀνομία, as chap. iii. 4.

|| V. 18. Sed generatio Dei: some MSS. γένεσις; others, ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, qui genitus est ex Deo.

¶ V. 19. In maligno positus est, ἐν τῷ πονηρῷ κεῖται.

** V. 20. In vero Filio ejus, hic est verus Deus, ἐν τῷ ἀληθινῷ υἱῷ αὐτοῦ οὗτός ἐστιν ὁ ἀληθινὸς Θεός, with the Greek article. S. Athan., S. Amb., S. Hier. S. Aug., S. Cyr., by this sentence prove Christ truly God. See Petavius, l. 3, de Trin., c. 9, num. 8.

THE SECOND EPISTLE OF S. JOHN, THE APOSTLE.

This Second and Third Epistle of S. John were not at the first received as canonical by all Churches. See Euseb. and S. Jerom, in Catalogo, and Tillemont, art. 2, on S. John, p. 349. The style sufficiently shows they were written by S. John the evangelist. Wi.—But though these last two Epistles of the beloved apostle were frequently contested till the fourth or fifth century, from that period they have been regularly received; and even during the first ages, they were frequently cited by many of the holy Fathers as Catholic Scripture. This short Epistle may still be divided into two parts. The first, a congratulation to the lady he styles *Elect*, in which he felicitates her on account of the faith and virtue he had discovered in some of her children. He exhorts both them and their mother to be more and more confirmed in charity, as the essential and fundamental precept of Christianity, and of which the unequivocal mark is the observance of the other commandments. This part is from the beginning to ver. 6, inclusive. The second, which begins with ver. 7, and continues to the end, is to put them on their guard against the errors of Simon, of Cerinthus, of the Gnostics, and of Basilides, and prescribes the manner how they are to behave themselves towards these seducers. Though the time and place be uncertain, there is some appearance that it was written from Ephesus, when the apostle governed this Church and all the others of Asia.

CHAPTER I.

He recommends walking in truth, loving one another, and to beware of false teachers.

THE ancient, to the lady Elect and her children, whom I love in truth, and not I only, but also all they who have known the truth,

2 For the sake of the truth, which abideth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace from God the Father, and from Christ Jesus, the Son of the Father, in truth, and charity.

4 I was exceeding glad, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as writing a new commandment to thee, but that which we have had from the beginning, *that we love one another.

6 And this is charity, that we walk according to his commandment. For this is the commandment, that as

* John xiii. 34, and xv. 12.

you have heard from the beginning, you shall walk in it:

7 For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh: this is a seducer and an antichrist.

8 Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward.

9 Whosoever recedeth, and continueth not in the doctrine of Christ, hath not God: he that continueth in the doctrine, he hath both the Father and the Son.

10 If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God save you.

11 For he that saith to him, God save you, communiceth with his wicked works.

12 Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face: that your joy may be full.

13 The children of thy sister Elect salute thee.

CHAP. I. VER. 1. *The ancient priest, or bishop.* See 1 Pet. v. 1.—*To the lady Elect* Some conjecture that *elect* might be the name of a family, or of a particular church; but the common opinion is, that it was the proper name of a virtuous lady. Wi.

VER. 7. *Many seducers are gone out into the world; antichrists, who confess not Christ to have come in the flesh.* These were the disciples of Simon, the Cerinthians, Ebionites, &c. See 1 John ii. 18. Wi.

VER. 8, 9. We here see the reward for adhering to the Catholic faith, and the condemnation for revolting from the received truth. The apostles, and their law-

ful successors in the ministry, determine the true doctrine in points which innovators call into controversy, which being once done and declared to the faithful, they need no other mark to know a false teacher by, but that he cometh with another doctrine than that which has been delivered.

VER. 10. *Nor say to him, God save you; or peace be to you, God speed you all hail.* But by this is not forbidden civility, kindness, and a sincere charity for all men, by which we ought to wish and pray for the eternal salvation of every one. I translate *Ave* by peace be to you, because this was the usual salutation among the Jews, and in those times, as we see, Luke xxiv., and John xx. Wi.

THE THIRD EPISTLE OF S. JOHN, THE APOSTLE.

S. JOHN commends Gaius for his faith, charity, and hospitality towards strangers and the ministers of the gospel, to whom he would have every one to give a similar portion, and such charitable assistances as they can afford, and which others want. Wi.—Gaius, to whom this Epistle is addressed, is apparently one of the *disciples* of S. Paul, who bore this name. The best known is that one of Corinth, with whom S. Paul lodged, and who had been converted and baptized by S. Paul. Others, with greater probability, suppose it was Gaius of Derbe, mentioned in Acts xx. 4. All that we know for certain of this Gaius is, that he was a great friend of S. John, that he exercised hospitality with great zeal and generosity, notwithstanding the harshness and severity of Diotrophes, who appears to have been his bishop, and who was not willing that hospitality should be shown to the brethren converted from Judaism. S. John promises to visit Gaius, and to reprimand Diotrophes.

It appears that great pains were taken to remove the antipathy that existed between these two parties, even after their conversion. The same seeds of division are discernible in S. Paul's Epistles between the Jews and the converted Gentiles: and one of the earliest concerns of this apostle was, to suppress in the Jews all sentiments of vanity and self-sufficiency, which made them prefer themselves to the Gentiles; and in Gentiles a different kind of pride, which caused them to despise the Jews. In the first part of this letter S. John congratulates Gaius on his good works, and recommends to him certain evangelical preachers, who were to deliver him this letter as they called upon him. Ver. 1—8. In the second part he complains of Diotrephes, who affected independence, and proposes to Gaius the example of Demetrius, the faithful servant of Jesus Christ. Ver. 9, ad finem.

CHAPTER I.

He praises Gaius for his walking in truth, and for his charity: complains of the bad conduct of Diotrephes, and gives a good testimony to Demetrius.

THE ancient to the dearly beloved Gaius, whom I love in truth.

2 Dearly beloved, I make my prayer that thou mayest prosper as to all things, and be in health, even as thy soul doth prosperously.

3 I was exceeding glad when the brethren came, and gave testimony to the truth in thee, even as thou walkest in truth.

4 I have no greater grace than this, to hear that my children walk in truth.

5 Dearly beloved, thou dost faithfully whatsoever thou dost for the brethren, and that for strangers,

6 Who have given testimony of thy charity in the sight of the church: whom, thou shalt do well, to bring forward on their way in a manner worthy of God.

7 Because, for his name's sake they went forth, taking nothing of the Gentiles.

8 We, therefore, ought to receive such: that we may be fellow-helpers of the truth.

9 I had written perhaps to the church: but Diotrephes, who loveth to have the pre-eminence among them, doth not receive us.

10 Wherefore, if I come, I will publish his works which he doth, prating against us with malicious words: and as if these things were not enough for him, neither doth he himself receive the brethren: and those that do receive them he forbiddeth, and casteth out of the church.

11 Dearly beloved, follow not that which is evil, but that which is good. He that doth good, is of God: he that doth evil, hath not seen God.

12 To Demetrius testimony is given by all, and by the truth itself, yea, and we also give testimony: and thou knowest that our testimony is true.

13 I had many things to write unto thee: but I would not by ink and pen write to thee.

14 But I hope speedily to see thee, and we will speak face to face. Peace be to thee. Our friends salute thee. Salute the friends by name.

CHAP. I. VER. 4. *No greater grace.* That is, nothing that gives me greater joy and satisfaction. Ch.

VER. 7. *Taking nothing of the Gentiles.* These ministers and preachers of the gospel, whom S. John recommends, took care, as S. Paul did, not to take anything of the Gentiles, to whom they preached, lest they should be thought to preach to get money by it. Wi.

VER. 9, 10. *Diotrephes . . . doth not receive us,* nor those we recommend, but prattles and talks against me. We know no more of this man, nor of Demetrius, of whom S. John gives so favourable a character. Wi.—It seemeth, saith Ven Bede, that he was an arch-heretic, or proud sect-master—*ὑπομνήσω*, I will rebuke them, and make them known to be wicked. Bede.

THE

CATHOLIC EPISTLE OF S. JUDE,

THE APOSTLE.

JUDE, in the first part of his Epistle, (ver. 1 to 16,) writes against certain heretics of his day, known in history by the name of Gnostics, whose extravagant opinions and shameful and criminal disorders have been described by S. Epiphanius, S. Irenæus, and other Fathers. In the second part, he seems to have principally in view such as were to arise in the latter times; and he exhorts such of the faithful as should live to see those days, to remain firm in the faith which they had received, applying themselves to prayer, persevering in charity, and awaiting the mercy of our Lord Jesus Christ and eternal life, which He has promised them. S. Jude, in thus exerting himself, like S. Peter, against the first and last heresies, has invincibly established the perpetuity of the Catholic Church. With regard to the doubts of certain authors relative to the authenticity of this Epistle, we can oppose Origen, who says that S. Jude wrote a letter, which in the few lines it contains, includes discourses full of force and heavenly grace—*Ἰούδας ἐγράψεν ἐπιστολὴν ὀλιγοστιχὸν μὲν, πεπληρομένην δὲ τῶν τῆς οὐρανόθεν χάριτος ἐρρωμένων λόγων.*—And S. Epiphanius says, that he believed the Holy Ghost inspired S. Jude with the design of writing against the Gnostics in the letter he has left us. . . We find it inserted in the ancient catalogues of sacred Scripture, as in that of the Council of Laodicea, Can. 60, of Carthage, Can. 47, nor can there be any reasonable doubt at present for admitting it into the canon of Scripture. It is received by the Catholic Church, and has been received ever since the fourth age. What gave doubts relative to the authenticity of this Epistle, was the author's quoting a prophecy of Enoch, which seemed to have been taken from a spurious work published under the name of this patriarch, and a fact concerning the death of Moses, not found in the canonical books of the Old Testament; but the apostle might have cited the prophecy of Enoch, and the fact concerning Moses, on the faith of some ancient tradition, without a reference to any book. Eusebius (Hist. Eccles. l. 2, c. 25) bears testimony that this Epistle, though not frequently cited by the ancients, was publicly read in many Churches. S. Clement of Alexandria, Tertullian, and the later Fathers, have admitted it as a part of canonical Scripture. Hence Luther, the Centuriators of Magdeburg, and the Anabaptists, have no just reason to look upon this Epistle as doubtful. Le Clerc, in his *Hist. Eccles.*, (an. 90,) acts more candidly in admitting it without any scruple. As for the exception Grotius takes from S. Jude not assuming the quality of apostle, and from its not being universally received in the first ages, we can answer, that S. Peter, S. Paul, S. John, did not take the title of apostles at the head of all their letters, and that some Churches have doubted at first of the authenticity of other writings, which have afterwards been universally acknowledged as authentic and canonical.

CHAPTER I.

He exhorts them to stand to the faith first delivered to them: and to beware of heretics.

JUDE, the servant of Jesus Christ, and brother of James: to them that are beloved in God the Father, and preserved in Jesus Christ, and called.

2 Mercy unto you, and peace and charity be fulfilled.

3 Dearly beloved, taking all care to write to you concerning your common salvation, I was under a necessity to write to you: to beseech you to contend earnestly for the faith once delivered to the saints.

4 For there have crept in some men, (who were written of long ago unto this judgment,) impious, turning the grace of our God into lasciviousness, and denying the only sovereign Ruler, and our Lord Jesus Christ.

5 I will, therefore, admonish you, that once knew all these things, that Jesus, having saved the people out of the land of Egypt: ^adid afterwards destroy those, who believed not:

6 And the angels, who kept not their principality, but forsook their own habitation, ^bhe hath reserved in everlasting chains under darkness, unto the judgment of the great day.

7 As Sodom and Gomorrha, and the neighbouring cities, in like manner having given themselves over to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire.

8 In like manner these men also defile the flesh, and despise dominion, and blaspheme majesty.

9 ^cWhen Michael, the archangel, disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of malediction: but said: The Lord command thee.

10 But these men blaspheme whatsoever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted.

11 Woe to them, for they have gone in the way of ^dCain, and have poured out themselves after the ^eerror of Balaam

for a reward, ^fand have perished in the gainsaying of Core:

12 These are spots in their banquets, feasting together without fear, feeding themselves, ^gclouds without water which are carried about by winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots.

13 Raging waves of the sea, foaming out their own confusion, wandering stars: to whom the storm of darkness is reserved for ever.

14 Now of these Henoch also, the seventh from Adam, prophesied, saying: ^hBehold, the Lord cometh with thousands of his saints,

15 To execute judgment upon all, and to reprove all the impious of all the works of their impiety, whereby they have done impiously, and of all the hard things which impious sinners have spoken against God.

16 These are murmurers full of complaints, walking according to their own desires, ⁱand their mouth speaketh proud things, admiring persons for gain's sake.

17 But you, my dearest, be mindful of the words, ^jwhich have been spoken before by the apostles of our Lord Jesus Christ,

18 Who told you, that in the last time there should come mockers, walking according to their own desires in impieties.

19 These are they, who separate themselves, sensual men, having not the spirit.

20 But you, my dearest, building yourselves upon your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting.

^a Num. xiv. 37.—^b 2 Pet. ii. 4; Gen. xix. 20.—^c Zach. iii. 2.—^d Gen. iv. 3.
^e Num. xxii. 23.

^f Num. xvi. 32.—^g 2 Pet. ii. 17.—^h Apoc. i. 7.—ⁱ Psal. xvi. 10.—^j 1 Tim. iv. 2;
2 Tim. iii. 1; 2 Pet. iii. 3.

CHAP. I. VER. 1. *And brother of James, the apostle and bishop of Jerusalem. Wi.*

VER. 3. Being very solicitous to discharge my duty of an apostle, in writing and instructing you in the common concern of your salvation, I judge it necessary at present to write this letter, to exhort you to contend earnestly, ^aand stand firm in the Christian faith. Wi.

VER. 4. *For there have crept in some men, impious men, (who were of old foretold that they should fall into this condemnation, by their own obdurate malice,) the disciples of Simon, and the Nicolaites, who endeavour to turn the grace of our God, and the Christian liberty, into all manner of infamous lasciviousness; who, by their ridiculous fables, deny the only sovereign Ruler, and our Lord Jesus Christ. Some by the only sovereign, or master of all things, understand God the Father, and our Lord Jesus Christ, who, according to his Divine person, is the same God, Master, and Lord with him, and the Holy Ghost. But many interpreters think the true sense and construction is this, denying Jesus Christ, our only sovereign Master, § and Lord. The reasons for this exposition are: 1. That this verse of S. Jude seems correspondent to that of S. Peter, (2 Ep. ii. 1,) where he says of the same heretics, that they deny the Lord who bought them, or deny him that bought them to be Lord. 2. Because the disciples of Simon denied Jesus Christ to be truly Lord God, but denied not this of the Father. 3. Because the Greek text seems to denote one and the same to be the sovereign Master and the Lord. See Cornel. a Lapide. Wi.*

VER. 5. *I will, therefore, admonish you, that once || (that is, some time ago, when you were converted and instructed) knew all things that were necessary as to the Christian faith, I will then put you in mind of the judgments and chastisements that such sinners may expect, that Jesus, ¶ not as man, but as God, having saved the people of Israel from their slavery in Egypt, did afterwards, on several occasions, punish and destroy those among them who believed not; who were rebellious and incredulous to his promises. Wi.—Menochius says it means Josue, who is thus styled by the seventy interpreters.*

VER. 6, 7. *Principality. That is, the state in which they were first created, their original dignity. Ch.—Having given themselves over to ** fornication, or to excessive uncleanness. Wi.*

VER. 8. *In like manner these men (heretics) also defile the flesh with their horrid abominations, despise just dominion, all lawful authority, as well ecclesiastical as civil; blaspheme majesty, speak ill, and rail both against the majesty of God, and those whom he hath invested with power derived from him. Wi.—*

Blaspheme, &c. Speak evil of them that are in dignity; and even utter blasphemies against the Divine majesty. Ch.

VER. 9. *When Michael, &c. This contention, which is no where else mentioned in holy writ, was originally known by revelation, and transmitted by tradition. It is thought the occasion of it was, that the devil would have had the body buried in such place and manner, as to be worshipped by the Jews with Divine honours.—Command thee; or, rebuke thee. Ch.*

VER. 11. *They have imitated, or gone in the way of Cain, who murdered his brother: and they have a mortal hatred against the faithful. They have imitated Balaam †† and his covetousness, (see Gen. ii. 15,) and Core, (Num. xvi.,) who with others opposed Moses; and a sinners perished, so will they. Wi.—Way, &c. Heretics follow the way of Cain, by murdering the souls of their brethren; the way of Balaam, by putting a scandal before the people of God, for their own private ends; and the way of Core or Korah, by their opposition to the Church governors of Divine appointment. Ch.*

VER. 14. *Henoch, &c. Though the ancient writers mention an apocryphal book of Henoch's prophecies, yet S. Jude might know by tradition, or by the Spirit of God, what Henoch truly prophesied concerning God's coming with thousands of his saints, to judge, condemn, and punish the wicked for their impieties and blasphemies. Wi.—Prophecied. This prophecy was either known by tradition, or from some book that is since lost. Ch.*

VER. 15. *Nothing more terrible than a God avenging in the majesty of his power his own cause. Then the impious libertine, in proportion as he has studied to extinguish in himself and to stifle in others the light of faith, the more shall he be confounded and overwhelmed with the glory of God in the day of just retribution.*

VER. 16. *Speaketh proud things, admiring persons for gain's sake. It is a part of the character of these heretics to seem to admire and flatter others when they can gain by it. Wi.*

VER. 17. *Be mindful, &c. He now exhorts the faithful to remain steadfast in the belief and practice of what they had heard from the apostles, who had also foretold that in after times (lit. in the last time) †† there should be false teachers, scoffing and ridiculing all revealed truths, abandoning themselves to their passions and lusts, who separate themselves from the Catholic communion by heresies and schisms; sensual men, §§ carried away, and enslaved by the pleasures of the senses. Wi.*

VER. 22. *And some indeed reprove, being judged. He gives them another in*

22 And some indeed reprove, being judged.

23 But others save, snatching *them* out of the fire. And on others have compassion in fear: hating also the spotted garment, which is carnal.

24 Now to him, who is able to preserve you without sin, and to present you spotless before the presence of

struction to practise charity in endeavouring to convert their neighbour, where they will meet with three sorts of persons. 1. With persons obstinate in their errors and sins, these may be said to be already judged and condemned, they are to be sharply reprehended, reprov'd, and, if possible, convinced of their errors. 2. As to others, you must endeavour to save them, by snatching them, as it were, out of the fire, from the ruin they stand in great danger of. 3. You must have compassion on others in great fear, when you see them, through ignorance or frailty, in danger of being drawn into the snares of these heretics; with these you must deal more gently and mildly, with a charitable compassion, hating always, and teaching others to hate the carnal coat, which is defiled, their sensual and corrupt manners, that defile both the soul and body. Wi.

VER. 24, 25. *Now to him, &c.* S. Jude concludes his Epistle with this doxology of praising God, and praying to *the only God, our Saviour*, which may either signify God the Father, or God as equally agreeing to all the Three Persons, who are equally the cause of Christ's incarnation and man's salvation, *through Jesus Christ, our Lord*, who being God from eternity, took upon him our human nature, that he might become our Redeemer. Wi.

* V. 3. To contend earnestly, supercertari, which has an active sense, of which there are divers examples. See Estius and P. Alleman, *ἐπαγωνίζεσθαι*.

his glory with exceeding joy in the coming of our Lord Jesus Christ:

25 To the only God our Saviour, through Jesus Christ our Lord, *be* glory and magnificence, dominion and power before all ages, both now and for ever and ever. Amen.

† V. 4. Who were foretold; præscripti, προγεγραμμένοι, prædicti. It is not well translated *appointed*, by Mr. N., especially since Calvin and Beza pretended, from this expression, that God was the cause of their resisting the truth.

‡ Ibid. *Luxuriam, ἀσέλγειαν*.

§ Ibid. *Solum Dominatorem, et Dominum nostrum, Jesu Christi, negantes*. The ordinary Greek, τὸν μόνον δεσπότην Θεόν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

|| V. 5. *Scientes semel omnia, εἰδότες ἀπᾶς ἅπαντα*. Semel, pro *jamdudum*, says Estius.

¶ Ibid. Quoniam Jesus, some would have here meant *Josue*: they seem not to reflect, that it was not Josue, but Moses, that saved the people out of Egypt.

** V. 6, 7. Given themselves over to fornication, exfornicatæ, ἐκπορνείσαντες excessive fornications, the signification being stronger, and increased by *ἐκ*.

†† V. 11. *Errore Balaam mercede effusi sunt, ἐξεχύθησαν*, decepti sunt simili avaritia et spe mercedis.

‡‡ V. 17. In novissimo tempore, ἐν ἐσχάτῳ χρόνῳ, i. e. in this last age of the world.

§§ Ibid. *Animales, ψυχικοί*, ab anima. Tertullian, turned *ψυχικοί*, called the Catholics, Psychicos.

THE

APOCALYPSE OF S. JOHN,

THE APOSTLE.

Though some in the first ages doubted whether this book was canonical, and who was the author of it, (see Euseb. l. 7, Histor. c. 25,) yet it is certain much the greater part of the ancient Fathers acknowledged both that it was a part of the canon, and that it was written by S. John, the apostle and evangelist. See Tillemont, in his ninth note upon S. John, where he cites S. Justin, S. Ireneus, Clemens of Alexandria, Tertull., S. Cyp., S. Athan., Eusebius, S. Amb., S. Jerom, S. Aug., &c. It was written in Greek to the churches in Asia, under Domitian, about the year 96 or 97, long after the destruction of Jerusalem, when S. John was banished to the island of Patmos, in the Egean Sea. It is by some called the prophecy of the New Testament, and the accomplishment of the predictions of all the other prophets, by the first coming of Christ at his incarnation, and by his second coming at the end of the world. As to the time when the chief predictions should come to pass, we have no certainty, as appears by the different opinions, both of the ancient Fathers, and late interpreters. Many think that most things set down from the fourth chapter to the end, will not be fulfilled till a little time before the end of the world. Others are of an opinion, that a great part of them, and particularly the fall of the wicked Babylon, happened at the destruction of paganism, by the destruction of heathen Rome, and its persecuting heathen emperors. Of these interpretations see Alcasar, in his long commentary, the learned Bossuet, bishop of Meaux, in his treatise on this book, and P. Alleman, in his notes on the same Apocalypse, tom. 12, who, in his preface, says, that this in a great measure may be now looked upon as the opinion followed by the learned men. In fine, others think that S. John's design was in a mystical way, by metaphors and allegories, to represent the attempts and persecutions of the wicked against the servants of God, the punishments that should in a short time fall upon Babylon, that is, upon all the wicked in general, the eternal happiness and reward which God had reserved for the pious inhabitants of Jerusalem, that is, for his faithful servants, after their short trials and tribulations of this mortal life. In the mean time we meet with many profitable instructions and admonitions, which we may easily enough understand; but we have no certainty, when we apply these predictions to particular events; for as S. Jerom takes notice, the Apocalypse has as many mysteries as words, or rather mysteries in every word. *Apocalypsis Joannis tot habet sacramenta quot verba parum dixi, in verbis singulis multiplices latent intelligentiæ*. Ep. ad Paulin. t. 4, p. 574, edit. Benedict. Wi.—In the first, second, and third chapters of this book are contained instructions and admonitions which S. John was commanded to write to the seven bishops of the churches in Asia. And in the following chapters, to the end, are contained prophecies of things that are to come to pass in the Church of Christ, particularly towards the end of the world, in the time of antichrist. It was written in Greek in the island of Patmos, where S. John was in banishment by order of the cruel emperor Domitian, about sixty-four years after our Lord's ascension. Ch.—This is the last in order of the sacred writings, and contains, in twenty-two chapters, revelations, as the name imports, extremely obscure, it must be acknowledged, yet undoubtedly of the utmost importance to the Christian Church, if we may judge from the dignity of the author, who was the beloved disciple, or the grandeur and majesty of the ideas, which pervade every chapter of the work. Being a *sealed book*, or a hidden mystery, in the beginning of the Church, when nothing of this important prophecy had yet been fulfilled, it is no wonder we are deprived of the usual lights which we have hitherto followed in expounding the Scripture, the works of the Fathers. With regard to the interpretation of it, it will not be expected that it should be attempted in a work of this kind. We shall therefore only give a short account of the principal commentators, and their plans, that the enlightened reader may consult their works, if he wish to enter deeper into the subject. But it should never be forgotten, that the connexion of sublime and prophetic ideas, which compose this work, has at all times been a labyrinth, in which the greatest geniuses have lost themselves, and a rock on which most commentators have split, the great Sir Isaac Newton not excepted. Hence Scaliger's praise of Calvin; Calvinus sapuit, quia non scripsit in Apocalypsim. 1. The Fathers living before the accomplishment of the events, have of course given us no interpretation. Those, therefore, who have written on it at all, have explained it in a mere moral sense, and drawn from it useful parables and instructions. None of them have given a regular systematic explanation. It must, however, be observed, as a circumstance of some moment, that many of them, particularly S. S. Augustin and Jerom, thought the Apocalypse contained prophecies regarding the *whole time* of the existence of the Church of Christ, till its triumphant state in the new Jerusalem. 2. Among the moderns we have abundant interpreters of the Apocalypse in all the reformed Churches. It has indeed grown into a mania among them, the only difference being their respective degrees of absurdity. This has been to all of them the common quarry, whence they have hewn the stones to cast at their mother Church. For to this day they have continued to disgrace themselves and Christianity, by depicting the Church of Rome as the scarlet woman of Babylon, popery the beast, and the pope antichrist. We must, however, except Grotius and Hammond, who have given historical interpretations, and some few others. 3. Among Catholic expositors stands eminently conspicuous the learned bishop of Meaux, Bossuet. This light of the Gallican Church has improved upon and filled up the outlines which Grotius had only sketched. The first three chapters, according to him, regard only the Churches of Asia, to which they are addressed: the other chapters, to nineteen, have been fulfilled in the persecutions which the Church endured under the pagan emperors. The last three are merely allegorical of the triumphs which the Church finally gained over her persecutors. 4. Du Pin has taken a wider range. The last three chapters regard the final judgment, and

the establishment of the Church in heaven. And all the chapters between the first three and last three, are mere general descriptions of persecutions, fall of tyrants, heresies, &c., which shall happen in the Church; represented under the various figures which the rich imagination of S. John supplied. This system certainly removes all difficulties at once, by saving the trouble of comparing each figure with corresponding historical facts; but substitutes a vague and indeterminate sense, which we do not expect in prophecy. 5. Calmet does not vary a great deal in the outlines with Bossuet; but their applications of the text to the history are in many points widely different. He conceives the intermediate chapters between the first three and last three to have been fulfilled in the general persecution begun by Diocletian, in 303, and the destruction of Rome, in 410, by Alaric. The last three chapters give the triumph of the martyrs at that period, as well as many things, which are to take place at the coming of antichrist, and the dissolution of the world. 6. Conceiving that all the above commentators had too much contracted the time for the accomplishment of the prophecy, by limiting it to the establishment of Christianity, *Monsieur de la Chetardie* established a new system, upon the supposition that the Apocalypse includes the whole history of Christ's Church upon earth. In doing this, he had the authority of S. Austin, and other Fathers. Observing, therefore, upon an attentive perusal of this work, that there were seven seals, seven trumpets, seven vials, and that at the opening of such seals a new revelation was made, he ingeniously concluded, that the history of the whole Church was divided into seven periods or ages, and that to each period belonged one seal, one trumpet, and one vial. Six of these periods he conceives to be already accomplished, the seventh yet remains concealed in the womb of futurity. 7. Ingenious as is this system of Chetardie, it was not adopted, since Calmet, who wrote after him, preferred his own, which resembled that of Bossuet. It has, however, been renewed by the late bishop Walmsley, under the name of Signor Pastorini, who has taken up the idea and general outline from Chetardie, but illustrated the same with his own interpretation and application to historical facts. The erudition with which the latter author has clothed this system, and the striking aptness of his comparisons of the words of the prophecy to the events which have passed, have gained a very general approbation, and he is almost exclusively followed in the interpretation of this sealed book. How far he has succeeded in his explanation of the seventh age of the Church, cannot be determined by us, since it is shut up in the dark recess of futurity. Posterity will decide. To him we refer the English reader for any further information on the subject, convinced that his researches will be amply gratified, his education wonderfully improved.

CHAPTER I.

S. John is ordered to write to the seven churches in Asia: the manner of Christ's appearing to him.

THE Revelation of Jesus Christ, which God gave to him to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant, John,

2 Who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

3 Blessed is he, that readeth and heareth the words of this prophecy: and keepeth those things which are written in it: for the time is at hand.

4 John to the seven churches which are in Asia. Grace be unto you, and peace from him, who is, and who was, and who is to come, and from the seven spirits which are before his throne:

5 And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth: who hath loved us, and washed us from our sins in his own blood,

6 And hath made us a kingdom, and priests to God and his Father: to him be glory and empire, for ever and ever. Amen.

7 Behold, he cometh with the clouds, and every eye shall see him, and they that pierced him. And all the

tribes of the earth shall bewail themselves because of him: Even so: Amen.

8 I am Alpha, and Omega, the beginning, and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.

9 I John, your brother, and sharer in tribulation, and in the kingdom, and patience in Christ Jesus: was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus:

10 I was in spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying: What thou seest, write in a book: and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicia.

12 And I turned to see the voice that spoke with me: and being turned, I saw seven golden candlesticks.

13 And in the midst of the seven golden candlesticks, one like unto the Son of man, clothed with a garment down to the feet, and girded about near the paps with a golden girdle:

14 And his head and hair were white, like white wool, and as snow, and his eyes were as a flame of fire,

15 And his feet like unto fine brass, as in a burning furnace, and his voice as the sound of many waters:

16 And he had in his right hand seven stars: and from

^a Exod. iii. 14.—^b 1 Cor. xv. 20; Col. i. 18.—^c Heb. ix. 14; 1 Pet. i. 19; 1 John i. 7.—^d Isa. iii. 13;

Matt. xxiv. 30; Jude i. 14.—^e Isa. xli. 4, and xlii. 6, and xlviii. 12; Infra, xxi. 6, and xxii. 13

CHAP. I. VER. 1—3. *The Apocalypse, or Revelation.* I rather prefer the word Apocalypse, which the Latin interpreter did not think fit to change.—*Of Jesus Christ . . . by his angel, sent to his servant, John.* So that these things were immediately revealed to S. John by an angel, who represented and spoke in the person of Christ.—*Which must shortly come*; and as it is again said, (ver. 3,) *the time is at hand.* This cannot be meant of all things in the Apocalypse, where mention is also made of the day of judgment, and of the glory of heaven at the end of the world. It can only mean, that some things were to happen shortly, i. e. what is said of the seven churches. Chap. ii. and iii. Or the persecutions foretold should begin shortly. Wi.

VER. 4—6. *John to the seven churches,* afterwards named; and by them to be understood of all churches, bishops, and people in the like dispositions.—From him, who is, and who was, and who is to come.* As these words are only applied and applicable to him, who is truly God and eternal, Alcazar (p. 176) applies them to God the Father. Others think them to be spoken of God, as the word God agrees to all the three Divine Persons, who are one and the same God. See Ribera.—*And from the seven spirits.* Alcazar understands them of seven of God's attributes, or perfections, but, by the common exposition, are meant seven of the chief created spirits, who in a special manner assist at the throne of God, employed to execute God's commands, as Raphael saith, (Tob. xii. 15,) *I am one of the seven who stand before God.* Wi.—*And from Jesus Christ,† made man, and the Redeemer of mankind, whom S. John here names after the seven spirits, because he continues his discourse about Christ, who is the faithful witness; testified and approved of God by so many miracles, prophecies, &c.—And Christ hath made us a kingdom, inasmuch as by his grace he has made us members of his true Church, called the kingdom of God, and promised us to reign with him in his glorious kingdom in heaven.—And hath made us priests to God, and his Father, to offer up spiritual sacrifices.* See 1 Pet. ii. 9.—*To him be, or is due, glory and empire, for ever and ever. Amen.* That is, to Jesus Christ. Wi.

VER. 7. *Behold, he cometh, or is to come at the day of judgment.* Wi.

VER. 8. *I am Alpha, and Omega.* These, the first and last letters of the Greek alphabet, signify the same as what follows, *the beginning, and the end, the first cause and last end of all intelligent beings, who is, and who was, and who is to come, the Almighty.* These words agree only to him, who is the true God, and here are applied to our blessed Redeemer, who is to come and judge all. Wi.

VER. 10. *On the Lord's day.‡* Not on the Jewish sabbath, which is our Saturday, but on the Christian sabbath, our Sunday, called the *Lord's day*. The Church, in the apostle's time, changed the day of rest, on which the Jews were commanded to rest and sanctify that day, from Saturday to Sunday, from the last day of the week to the first. They judged this only to be an indispensable precept, that some day or some time should be appointed, in a special manner, to God's service and worship, on which Christians should also abstain from servile works, that were not of necessity: as to the determination of such a day of the week, they judged that the Church had power to change the day. Wi.

VER. 12. *I saw seven golden candlesticks,* which, by the last verse of this chapter, represented the seven churches of Asia. We may suppose these candlesticks to have been shown to S. John, like what is described, Exod. xxv. 31. Wi.

VER. 13. *And in the midst of the seven golden candlesticks, i. e. talking among the candlesticks, like unto Christ, as he many times called himself the Son of man, and at other times told the Jews he was the Son, the only begotten Son of God.—With a garment down to the feet,§ and a golden girdle, with a resemblance to the habit of the priests.* Wi.—Jesus Christ is in the midst of his Church to enlighten it, to defend and sanctify it, the true model of pastors, who should reside in the midst of their flock, be clothed with sanctity and justice, and girt with the golden girdle, i. e. with singular purity, always ready for combat and labour, by their charity and zeal.

VER. 15. *His feet like unto fine brass, to signify the purity and steadiness of his steps and actions.* Wi.

his mouth came out a sharp two-edged sword: and his countenance shined as the sun shineth in its full strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not: I am the first and the last,

18 And alive, and was dead; and behold I am living for ever and ever, and have the keys of death and of hell.

19 Write, therefore, the things which thou hast seen, and which are, and which must be done hereafter.

20 The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks: the seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches.

CHAP. II.

Directions what to write to the angels or bishops of Ephesus, Smyrna, Pergamus, and Thyatira.

TO the angel of the church of Ephesus write: These things, saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear evil men: and thou hast tried them, who say they are apostles, and are not, and hast found them liars:

3 And thou hast patience, and hast borne for my name, and hast not failed.

4 But *this* I have against thee, that thou hast left thy first charity

5 Be mindful, therefore, from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will remove thy candlestick out of its place, unless thou shalt have done penance.

6 But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will

* Isa xli. 4, and xlii. 6, and xlviii. 12; Infra, xxi. 6, and xxii. 13.

VER. 16. In his right hand seven stars, which, as it is said, (ver. 20,) were the angels, i. e. the bishops of the seven churches, by this comparison is expressed their dignity.—And from his mouth came out a sharp two-edged sword. The word of God preached is compared to a two-edged sword, Ephes. vi. 17, and Heb. iv. 12. It also signifies God's severity in punishing sinners. Wi.

VER. 17. I am the first and the last. These are the words of the Son of man, or of him that represented our Saviour, Christ, to S. John. To be the first and last, is another expression agreeing only to him who is the true God, as it is divers times applied by the prophet Isaias. Wi.

VER. 18. And alive, and was dead; always living as God, and as man was dead, died on the cross for the salvation of all men, rose again, triumphed over hell, death, and sin, and am living for ever and ever, and have the keys of death and of hell, power over all, all things being made subject to me, even as man, or as God and man. Wi.

* V. 4. Ab eo qui erat, et qui est, et qui venturus est, ἀπὸ τοῦ ὄντος, καὶ ὁ ἔρχομενος, as if it was said, ἀπὸ τοῦ ὅς λέγεται ὁ ὢν, &c.

† V. 5. Qui est testis fidelis, ὁ μάρτυς ὁ πιστός. Martyr ille fidelis.

‡ V. 10. In Dominica die, ἐν τῇ κυριακῇ ἡμέρᾳ.

§ V. 13 Vestitum podere, ἐνδεδυμένον ποδήρη. See Exod. xxviii. 51. Daniel x. 5.

CHAP. II. VER. 1—7. To the angel of the church of Ephesus. The great S. Timothy, who was bishop of Ephesus, died a glorious martyr about this time. But as for the admonitions and reprehensions given in these letters, we must take notice, that they are given to the faithful of each church, and not only to the bishops, as it appears by the words so often repeated. Wi.—Angel. This could have been no other than S. Timothy, who was then bishop of Ephesus. We must not suppose the faults, which are reproved by S. John, to belong individually to S. Timothy, but to some members of the Church. Bossuet, et alii.—These things, saith he who holdeth, &c. That is, Christ, or the angel, who represented Christ, as appeareth by his titles repeated out of the last chapter.—And hast not failed, or

give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church of Smyrna write: These things saith the First and the Last: who was dead, and liveth:

9 I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by those who say they are Jews, and are not, but are the synagogue of satan.

10 Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried: and you shall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life.

11 He that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.

12 And to the angel of the church of Pergamus write: These things, saith he that hath the sharp two-edged sword:

13 I know where thou dwellest, where the seat of satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days Antipas was my faithful witness, who was slain among you, where satan dwelleth

14 But I have a few things against thee: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat, and commit fornication:

15 So hast thou also them that hold the doctrine of the Nicolaites.

16 In like manner do penance: if not, I will come to thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give the hidden manna, and will give him a white stone;

¶ Numb. xxiv. 2, and xxv. 2.

fainted, in opposing the teachers of false doctrine.—Thou hast left thy first charity, or first fervour, a common, yet a very dangerous disposition, and especially in a bishop, charged with the care of those under him.—Do penance . . . practise thy first works, return to thy first fervour, or I will remove thy candlestick out of its place. The church of Ephesus is threatened, as in danger to lose its faith, which faith should be transplanted and received in other places. It is what God has divers times permitted, that churches flourishing in the profession of the true Christian faith should be perverted with infidelity and heresy, while the faith hath been planted in other kingdoms of the world. Wi.—The Nicolaites were an infamous sect, who disturbed the rising Church by the superstitions and all the impurities of paganism. See S. Aug. de Hæresib. Wi.

VER. 8—11. To the angel of the church of Smyrna. To S. Polycarp, or some one bishop there before him. No reprehension is given to this bishop, nor to his church, but a commendation for suffering in poverty and tribulation, when they were rich in grace. Wi.—Poverty. He was poor in temporal things, but rich in grace and merits.—Thou art blasphemed by those false teachers, who call themselves Jews and Israelites, and the chosen people of God, waiting for the coming of the Messiah, but are not to be looked upon as such; having refused to own their true Messiah, Jesus Christ, they are the synagogue of satan, the greatest enemies of the true faith.—You shall have tribulation ten days, which several here understand for a long time, others for a short time, ten times being used in both senses. Wi.

VER. 12—17. To the angel of the Church of Pergamus. This Church is exhorted to do penance, and reprehended, as the seat or throne of satan. It is only said, that the bishop lives where this satanical seat is, that he had not denied the faith, even under the persecution, when S. Antipas suffered martyrdom, of whom see Tillemont in the persecution under Domitian, tom. 2, p. 119, and note 523.—Thou hast them that hold the doctrine of the Nicolaites, which is compared to that of Balaam, who taught Balac to cast a scandal before the children of Israel, by which they were seduced by the women of the Moabites, and fell into the sin of fornication and idolatry. Num. xxiv., and xxxi. 16.—And a white stone, with a new name written, as a mark of the happiness promised to all those who shall cor

and in the stone a new name written, which no man knoweth but he that receiveth it.

18 And to the angel of the church of Thyatira write: These things saith the Son of God, who hath eyes as a flame of fire, and his feet like unto fine brass:

19 I know thy works, and thy faith, and thy charity, and ministry, and thy patience, and thy last works which are more than the former.

20 But I have a few things against thee: because thou permittest the woman, Jezabel, who calleth herself a prophetess, to teach and to seduce my servants, to commit fornication, and to eat of things offered to idols.

21 And I gave her time to do penance: and she will not repent of her fornication.

22 Behold, I will cast her into a bed: and they that commit adultery with her, shall be in very great tribulation, unless they do penance from their deeds.

23 And I will kill her children with death, and all the churches shall know, ^a that I am he who searcheth the reins and hearts: and I will give to every one of you according to your works. But I say to you,

24 And to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of satan, as they say, I will not put upon you any other weight:

25 Yet that which you have, hold fast till I come.

26 And he that shall overcome, and keep my works unto the end, to him I will give power over the nations;

27 And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken,

28 Even as I received from my Father: and I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith to the churches.

^a 1 Kings xvi. 7; Psal. vii. 10; Jer. xi. 20, and xvii. 10, and xx. 12.

quer. An allusion to the custom of giving a white stone to those that were tried and acquitted, and also to persons promoted to a dignity; and a black stone to such as were found guilty. See Acts xxvi. 10. Wi.

VER. 18—29. *To the angel of the church of Thyatira.* Here follows a reprehension that they permitted the woman (here called by the name of Jezabel,† as was called the wife of Achaz, who persecuted the true prophets, and protected the false ones, 3 Kings xviii.) to seduce the servants of God, to commit fornication, and eat of things offered to idols. Alcazar thinks that by this woman was meant some heretical sect, or the corrupt synagogue of the Jews; but interpreters commonly understand some powerful woman thereabout among the infamous Nicolaites, who, by her authority and artifices, brought many to embrace that sect.—*I gave her time to do penance; and she will not, or would not repent.* It is Christ, who speaks as God, for who but God gives sinners time to repent?—*All the churches shall know, that I am he who searcheth the reins and hearts,* which God alone can do. See Psal. vii. 10; Jer. xvii. 10, &c. It is God also who will give to every one . . . according to his works. See Psal. lxi. 13; Prov. xxiv. 12; Rom. ii. 6, and in divers other places. Wi.—*To them who shall overcome, &c., I will give power over or above all nations.* This shows that the saints, who are with Christ our Lord in heaven, receive power from him to preside over nations and provinces, as patrons; and shall come with him at the end of the world to execute his will against those who have not kept his commandments. Ch.—*End.* This alludes to the day of judgment, when the faithful shall sit on thrones with Christ. Wi.

* V. 17. Calculum candidum, ψῆφον λευκήν. See Acts xxvi. 10.

† V. 20. Mulierem Jezabel, τὴν γυναῖκα Ἰεζαβὴλ. Dr. Wells, in his amendments to the Prot. translation, has put thy wife, and in the Greek γυναῖκά σου, which he says is found in the Alexandrian and several other MSS. But neither the Oxford edition of 1675, nor that at Amsterdam of 1711, take notice of this reading in any one MS. As for that one MS. of Alexandria, I guess by Walton's Polyglot, that it cannot well be read in that place. And though it is likely that the author of the Syriac version may have found that reading, yet there is nothing for it in the Arabic or Ethiopic, nor in the vulgar Latin, which, as Dr. Wells himself takes notice on 1 John v. 7, is more ancient than any other version or Greek MSS. And though we find uxorem tuam in S. Cyprian ad Antonianum, edit. Rig. 72, and in the edition of Dr. Fell, put out at Amsterdam, an. 1701, p. 248,

CHAP. III.

Directions what to write to Sardis, Philadelphia, and Laodicia.

AND to the angel of the church of Sardis write: These things, saith he who hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive, and thou art dead.

2 Be watchful, and strengthen the things that remain, which are ready to die. For I find not thy works full before my God.

3 Have in mind, therefore, in what manner thou hast received and heard, and observe, and do penance. If then thou shalt not watch; ^b I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.

4 But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy.

5 He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church of Philadelphia write: These things, saith the Holy One and the True One, ^c who hath the key of David: he that openeth, and no man shutteth: shutteth, and no man openeth:

8 I know thy works. Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will bring of the synagogue of satan, who say they are Jews, and are not, but do lie: Behold, I will make them to come and adore before thy feet: And they shall know, that I have loved thee.

^b 1 Thess. v. 2; 2 Pet. iii. 10; *Infra*, xvi. 15.—^c Isa. xlii. 22; Job xli. 14.

where he says in the note marked *a*, cui interpretationi favent illa Græca exemplaria, quæ legunt, γυναῖκά σου, but he did not think fit to tell us where any such MSS. were to be found, nor have I heard that they have been seen by any one. It is certain S. Epiphanius did not find σου, nor think this the true reading, when in the heresy of the Alogians, by Jezabel, he understands Maximilla, Priscilla, or Quintilla, in Marcion's time.

CHAP. III. VER. 1—6. *To the angel of the church of Sardis.* He begins with this severe reprehension, *thou hast the name of being alive, and thou art dead*, which we may understand of the greatest part of them, and of being dead by the worst of deaths, which is that of sin. Wi.—In the style of the sacred writers, to live, is to be in the state of grace, and to bring forth good works; as, to be dead, is to live in sin, and the neglect of Christian duties. Calmet.—The bishop is charged with this fault, that he did not watch and take care of his flock. He is admonished to repent, and to strengthen those that were not dead, but ready to die.* Wi.—God does not seek to surprise us and lay snares for us. But when he tells us that he will come like a thief, it is only to admonish us not to slumber. Had he wished to take us unawares, he never would have admonished us beforehand. Calmet.—*But thou hast a few names, &c.* That is, a few persons not yet defiled, neither as to their consciences, souls, nor bodies.—*They shall walk with me in white apparel, &c.* It is a new way of expressing the happiness of heaven. Wi.—White is the colour of joy, festivity, and triumph. The angels always appeared clothed in white. Calmet.

VER. 7—13. *To the angel of the church of Philadelphia.* There were several towns of this name; here is understood that which was near Sardis, in Lydia. Here is no more than an admonition to persevere, to hold that which thou hast. Christ takes the title of the Holy One, and True One, who hath the key of David; i. e. being the son of David, and the promised Messiah, hath the supreme power in the Church; who opens the gate of salvation, and no one shuts it against his elect. Wi.—By the key in this place may be understood either the key of the church, or of the kingdom of heaven. Jesus Christ has both, he opens and shuts the heavens by his infinite power. But in the Church on earth he has intrusted this key (his power) to his apostles and ministers: whatever is bound or loosened by them is ratified by him in the kingdom of his glory. Calmet.—*I have set before thee a door open, by giving thee graces to save thee, which no one shall be able to hinder, &c.*

10 Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world to tempt them that dwell upon the earth.

11 Behold I come quickly: hold fast that which thou hast, that no man take thy crown.

12 He that shall overcome, I will make him a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name.

13 He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church of Laodicia write: * These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God.

15 I know thy works: that thou art neither cold nor hot: I would thou wert cold or hot:

16 But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth.

17 Because thou sayest: I am rich, and made wealthy, and I have need of nothing: and thou knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be made rich: and mayest be clothed in white garments, that the shame of thy nakedness may not appear: and anoint thy eyes with eye-salve, that thou mayest see.

* John xiv. 6.

cause thou hast of thyself little power or strength,† and hast kept my word, and not denied the faith. Wi.—He here advertises him of the persecution which was about to take place, and by which he would try the fidelity of his servants. In ver. 12 he relates the triumph and everlasting beatitude of the martyrs.—He that overcomes, I will make him a pillar, &c., so as to stand firm against his enemies, and to be secure of his endless happiness.—I will write upon him the name of my God, a subscribed citizen of the celestial Jerusalem, with the new name of Jesus, the Saviour and Redeemer of mankind. He alludes to the custom of writing names upon pillars, palaces, &c.—From the words my God, the Socinians pretend that Christ is not the true God, as we may find in the disputes which Servetus had with Calvin. Calvin answered the Socinians, as all Catholics do, that Christ was both God and man: this and divers things were spoken of Christ as he was man, but that many things in the Scriptures could not agree to him, unless he was also truly God. And by such places is clearly confuted the blasphemy and error of the Arians and Socinians. Wi.

VER. 14—22. The seventh and last letter is to the angel of the Church of Laodicia. Christ here takes the title of the Amen,‡ as if he said, I am the Truth.—The beginning of the creation, or of the creatures of God, to which is added, in the first chapter, the beginning and the end.—Thou art neither cold nor hot, but lukewarm. A dreadful reprehension, whatever exposition we follow. According to the common interpretation, by the cold are meant those who are guilty of great sins; by the hot, such as are zealous and fervent in piety and the service of God; by the lukewarm or tepid, they who are slothful, negligent, indolent as to what regards Christian perfection, the practice of virtue, and an exact observance of what regards the service of God. On this account they are many times guilty in the sight of God of great sins, they forfeit the favour and grace of God, fancying themselves good enough and safe, because they live as others commonly do, and are not guilty of many scandalous and shameful crimes, to which they see others addicted.—I would thou wert either cold or hot. This is not an absolute wish, because the condition of the cold is certainly worse in itself; but it is to be taken with a regard to the different consequences, which oftentimes attend these two states, and to signify to us that the lukewarm may be farther from a true conversion, inasmuch as they are less sensible of the dangers to which they remain exposed, than such as commit greater sins. Wi.—Tepidity in a Christian life, and in the service of God, is oftentimes more dangerous than absolute wickedness. The open sinner is easily made sensible of his danger; he experiences the stings and reproaches of conscience, whilst the tepid Christian lives without remorse, fear, or apprehension, and listens not to those who wish to show him the danger of his situation. I dare venture to affirm, says S. Aug., that to fall into some public and manifest sin would be of advantage to the proud, that so those who by their self-complacency had so often fallen before, may now become displeased with themselves and humble. Calmet.—To the lukewarm it is said, I will begin to vomit thee out of my mouth; i. e. if thou continue in that state, I will permit thee to run on and be lost in thy sins. Thou blindly sayest within thyself, I am rich, &c. A

19 † Those whom I love, I rebuke and chastise. Be zealous, therefore, and do penance.

20 Behold, I stand at the door, and knock: if any man shall hear my voice, and open to me the gate, I will come in to him, and will sup with him, and he with me.

21 To him that shall overcome, I will grant to sit with me in my throne: as I also have overcome, and have sat with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith to the churches.

CHAP. IV.

The vision of the throne of God, the twenty-four ancients, and the four living creatures.

AFTER these things I saw: and behold a door open in heaven: and the first voice which I heard, was as it were, of a trumpet speaking with me, saying: Come up hither, and I will show thee the things which must come to pass hereafter.

2 And immediately I was in the spirit: and behold there was a throne set in heaven, and one sitting upon the throne.

3 And he that sat, was to the sight like the jasper and the sardine-stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats, four and twenty ancients sitting, clothed in white garments, and golden crowns on their heads.

5 And from the throne proceeded lightnings, and

‡ Prov. iii. 12; Heb. xii. 6.

false conscience generally attends a lukewarm soul and those who serve God by halves; they flatter themselves that all goes well enough with them, when they see they are not so vicious as many others; but here the Spirit of God, who penetrates the secret folds and windings of slothful souls, admonisheth them of their dangerous mistakes, that they are wretched, poor, blind, and naked, when God, by his grace, does not inhabit their souls, though they may have millions of gold and silver in this world.—I counsel thee to buy of me gold tried in the fire, the love of God purified by trials and troubles in this life, to recover thy lost innocence, to be clothed with the habit of grace, to anoint thy eyes with eye-salve, by a serious reflection on what regards thy eternal salvation.—I chastise those whom I love. He concludes all the former admonitions by telling them, first, that to be under trials and troubles, is a mark of God's favour and his paternal care; secondly, to hearken to the voice of God, when he knocks at the door of their heart; and thirdly, he promises them the reward of eternal happiness—he that overcomes, shall sit with me on my throne: though this does not imply an equality of happiness, not even to all the saints, much less with God himself, but only that the elect shall be in the throne as it were of heaven, and partakers of the heavenly happiness according to their past good works. Wi.

* V. 2. Et cetera quæ moritura erant, τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν, meaning persons, not things.

† V. 8. Virtutem, δύναμιν, strength.

‡ V. 14. Hæc dicet Amen; τὰδε λέγει ὁ Ἀμήν. Ille qui est Amen.

CHAP. IV. VER. 1. No sooner had S. John received in the preceding vision the documents he was to transmit to the seven Churches of Asia, when, behold, a new scene displays itself. Heaven opens, and S. John is invited up thither by the voice which had spoken to him before, and is told he shall see what is to happen in future ages. On a sudden appears a throne, and the Almighty himself seated upon it. The rainbow which surrounds the throne denotes the covenant of reconciliation and peace between God and man. Walmsley.—Behold a door open. Here begins what may be looked upon as the second part of the Apocalypse, and from hence to the two last chapters are contained wars and victories of the Church over all its enemies, the devil, Jews, heathens, and heretics.—I will show thee the things which must come to pass hereafter; i. e. after the things already revealed concerning the seven Churches, and therefore after the destruction of Jerusalem, which was about twenty years before S. John wrote this Apocalypse. Wi.

VER. 3. And he . . . was to the sight like the jasper,* or had the appearance of jaspers, as to the colours with which he appeared, &c. Wi.

VER. 4. About the throne were four and twenty seats, or lesser thrones, with twenty-four seniors or senators upon them, representing the illustrious saints both of the Old and New Testament, clothed in white garments, in token of their innocence, and crowns of gold, signifying the glory of the heavenly inhabitants. Wi.—These four and twenty elders sitting round the throne of God, represent the

voices, and thunderings: and *there were* seven lamps burning before the throne which are the seven spirits of God

6 And before the throne there was as it were a sea of glass like crystal: and in the midst of the throne, and round about the throne *were* four living creatures full of eyes before and behind.

7 And the first living creature like to a lion, and the second living creature like to a calf, and the third living creature having the face, as it were, of a man: and the fourth living creature was like to an eagle.

8 And the four living creatures had each of them six wings: and round about and within they are full of eyes. And they rested not day and night, saying, * Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come.

9 And when these living creatures gave glory, and honour, and benediction to him that sitteth on the throne, who liveth for ever and ever,

10 The four and twenty ancients fell down before him that sitteth on the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying:

11 Thou art worthy, O Lord our God, to receive glory and honour and power: because thou hast created all things, and for thy will they were, and have been created.

* Isa. vi. 3.

judgment which the Almighty was about to pass upon the enemies of his Church. Calmet.

VER. 5. *Lightnings*, a symbol of God's majesty and power.—*Seven lamps burning*, which signify the seven spirits of God, the chief spirits that attend his throne. See chap. i. 4. Wi.—The lightnings, loud voices, and thunders, which come from the throne of God, announce alarms and severe hardships, such as persecutions, heresies, calamities, &c., by which he tries the fidelity of his servants on earth. And the seven spirits of God, who appear under the form of burning lamps, are seven angels, as before mentioned, (chap. i. 4.) standing ready to execute the Divine commands. Walmesley.

VER. 6. *A sea of glass, like crystal*, calm and transparent, and may signify that the saints had passed a boisterous sea of troubles in this world, which is now changed into an everlasting tranquillity.—*Four living creatures*, or animals. Alcazar (p. 364) takes notice of thirty different expositions of these four living creatures. He understands the apostles, bishops, and preachers of the Christian faith: others, four of the chief angels or celestial spirits. Several others expound them of the four evangelists: yet this was before S. John himself had written his Gospel. Wi.—The extensive sea of glass, here described transparent as crystal, represents what may be called the flood of heaven. Before the throne and round it stand four living creatures, of an extraordinary shape, which denote the four great prophets, Isaias, Jeremias, Ezechiel, and Daniel. Their bodies are described full of eyes, both before and behind, an emblem of their prophetic sight, that penetrates into all ages past, present, and to come. And their being also full of eyes within, indicates that their extensive knowledge arises from an interior Divine inspiration. They have each six wings, in the same manner as the seraphim appeared to the prophet Isaias, chap. vi. 2. Some have imagined these four symbolical living creatures to represent the four evangelists; but we think improperly, as S. John was still living and there present in person. The first living creature is here said to resemble a lion, the king of beasts, because the prophet Isaias, represented by it, was descended of the royal race of David. The second living creature resembles a calf, and represents the prophet Jeremias in his character of priest; the calf, which was the principal victim in Jewish sacrifices, being on that account the emblem of priesthood. The third living creature, exhibiting Ezechiel, has the countenance of a man; because God, in speaking to that prophet, always addresses him by the name of son of man. The fourth living creature, denoting Daniel, resembles a flying eagle, on account of the sublime oracles of this prophet, who soars to the highest objects, and views the succession of all the great empires that were to rise up in the world to the end of time. Probably these four principal prophets are to be understood to represent all the prophets of the old law. Walmesley.

VER. 8. *Each of them six wings*. See the like visions, Ezech. i. 4; Isa. vi. 2. These signify their swiftness in executing God's just commands.—*Full of eyes*: a symbol of knowledge and watchfulness.—*They rested not day and night*. There is no night in heaven; but hereby is signified, that they praised God without intermission for all eternity, saying: Thou art worthy, O Lord, our † God, &c. Wi.—They repeat the word *holy* three times, probably in honour of the blessed Trinity. And the four and twenty elders prostrate before the throne, in token of their acknowledging all their happiness and pre-eminence to be his gift. Walmesley.

VER. 10. Nothing is so well adapted to give us an idea of the infinite majesty

CHAP. V.

The book sealed with seven seals is opened by the Lamb, who thereupon receives adoration and praise from all.

AND I saw in the right hand of him that sat on the throne, a book written within and without, sealed with seven seals.

2 And I saw a strong angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof?

3 And no man was able neither in heaven, nor in earth, nor under the earth, to open the book, nor to look on it.

4 And I wept much because no man was found worthy to open the book, nor to see it.

5 And one of the ancients said to me: Weep not: behold the lion of the tribe of Juda, the root of David, hath conquered to open the book, and to loose the seven seals thereof.

6 And I saw: and behold in the midst of the throne, and of the four living creatures, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven spirits of God, sent forth into all the earth.

7 And he came: and took the book out of the right hand of him that sat on the throne.

8 And when he had opened the book, the four living creatures, and the four and twenty ancients fell down be-

of God, and of the sovereign respect which is due to him, as this description. How ought Christians to appear in the presence of the God of armies, if what is most august and most elevated in heaven acknowledges its lowness and nothing before this tremendous Majesty? Calmet.

* V. 3. Similis erat aspectui jaspidis, ὁμοιος ὁράσει ἰάσπιδι.

† V. 11. Dignus est, Domine Deus. God is wanting in many copies, but Dr Wells restored it as the true reading.

CHAP. V. VER. 1. *A book written within and without*. * Books were then skins, membranes, or parchments, and when written on both sides part of the writing appeared, though they were rolled up.—*Sealed with seven seals*, as containing mysteries and secrets of high importance. Wi.

VER. 3. *No man was able*, &c. As to the context, some understand the prophecies and mysteries both of the Old and New Testament; others, the events that should afterwards happen to the Church of Christ, as various persecutions against Christians. Wi.

VER. 5. *Behold the lion of the tribe of Juda, &c.*, viz. Jesus Christ, who descended from that tribe, denominated a lion on account of his great power, by which title we find him designated also in the prophecy of Jacob, Gen. xlix. 9. Calmet.

VER. 6. *I saw . . . a Lamb standing as it were slain*, with the prints and marks of its wounds. It was of this Lamb (i. e. of our Saviour Jesus Christ) that S. John Baptist said, "Behold the Lamb of God, that taketh away the sins of the world." John i. 29. Wi.—Here again Jesus Christ is plainly marked out, the Lamb of God, the victim of expiation, who by his death has reconciled us to his Father; and who, even in heaven, bears the marks of his passion, and by the wounds therein received continually inclines his Father to show us mercy. He has seven horns, as so many crowns and marks of his omnipotence; and seven eyes, to represent his infinite knowledge and wisdom. Calmet.—*Having seven horns and seven eyes*, (to signify his power and his knowledge,) which are the seven spirits subject to Christ. See chap. i. 4. It is observed that in the Revelation of S. John, the number seven is divers times applied to signify a multitude, and a number implying perfection, and three and a half for a little number. Thus are represented the seven candlesticks, seven churches, seven spirits, seven seals, seven trumpets, seven vials, &c. Wi.

VER. 7, 8. *He . . . took the book, &c. and when he had opened it*, or was about to open it, (in the Greek is only, he took it; which was a sign that he would open it,) . . . *the four and twenty ancients fell down before the Lamb*, to adore him, as appears by what follows, ver. 13.—*Having every one of them harps* to celebrate his praises, and *golden vials full of odours*, which are the prayers of the saints, which shows that the saints in heaven offer up before the throne of the Divine Majesty the prayers of the faithful. Wi.—*Harps, &c.* These harps are symbols of the praise which good men render to God; and the vials full of odours represent the prayers of the saints. In conformity with this idea, S. John wishes to represent these four and twenty ancients as so many senators, who present to the Almighty the prayers and homages of good men on earth. Estius. Clemens Alex.—*The prayers of the saints*. Here we see that the saints in heaven offer up to Christ the prayers of the faithful upon earth. Ch.

fore the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints:

9 And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation:

10 And hast made us to our God a kingdom, and priests: and we shall reign on the earth.

11 And I saw, and I heard the voice of many angels round about the throne, and the living creatures and the ancients: and the number of them was *thousands of thousands,

12 Saying, with a loud voice: Worthy is the Lamb that was slain, to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction.

13 And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and the things that are therein: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power for ever and ever.

14 And the four living creatures said: Amen: And the four and twenty ancients fell down on their faces, and adored him that liveth for ever and ever.

CHAP. VI.

What followed upon the opening six of the seals.

AND I saw that the Lamb had opened one of the seven seals, and I heard one of the four living

* Dan. vii. 10.

VER. 9. *They sung a new canticle, &c.*; called *new*, as belonging to the New Testament, or alliance of the new law of Christ. Wi.—*Canticle*; that is, *excellent*. The Scripture generally attaches the epithet *new* to canticles. *And hast redeemed, &c.* The twenty-four ancients here may well represent all who are in possession of beatitude. They all acknowledge it is to Jesus Christ they are indebted for the felicity they enjoy; it is he that has assembled at the foot of God's throne all the nations of the world, faithful souls from every tribe and tongue, and people and nation, by his blood. Calmet.

VER. 10. *And hast made us to our God, &c.* See 1 Pet. ii. 5, 9. Wi.—All Christians may justly be styled kings and priests of God, by the spiritual empire they possess over their passions and the world; and by the continual offering they make on the altar of their hearts, by means of the prayers they daily offer up to God. Origen.

VER. 11. *The number of them was thousands of thousands.* In the Greek also, ten thousand times ten thousand. Wi.

VER. 12. *Worthy is the Lamb . . . to receive power, and divinity, &c.* The Socinians and new Arians from hence pretend that the Lamb, Jesus Christ, is not the same true God with the Father, but only deserved divinity, or to be made God, in an inferior and an improper sense. The argument is of no force at all in the ordinary Greek, where for divinity is read *riches*. The sense is, thou art worthy to have thy *power and divinity* acknowledged and praised by all creatures both in heaven and earth: and the following words are a confutation of the Socinians, "I heard all saying, To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever," where the same Divine power is attributed to the Father and to the Son of God, Jesus, true God and true man. Wi.

* V. 1. Intus et foris, ἔσωθεν καὶ ὀπίσθεν; on the back side.

† V. 3. Aperire librum, neque videre illum, βλέπειν καὶ ἀναγνῶναι, legere.

‡ V. 7, 8. Cum aperuisset: in the present Greek only, δὲ ἔλαβε; and in one or two MSS. of the Marquis de Velez, ἤνοιξε.

§ V. 11. Millia millium, μυριάδες μυριάδων, καὶ χιλιάδες χιλιάδων.

|| V. 12. Accipere virtutem et divinitatem: in the Greek, instead of divinitatem, πλοῦτον. In one or two MSS. of the Marquis de Velez, θεότητα.

CHAP. VI. VER. 1. *I saw that the Lamb had opened one of the seven seals, or the first seal.* The interpreters are much divided in expounding what is to be understood by the sealed-up contents, and in applying them to such and such persecutions, persons, and events, by all which it appears that there is no certainty as to such applications and expositions, even of particular ancient Fathers. Wi.

VER. 2. *A white horse, such as conquerors used to ride upon at a solemn triumph.* Wi.—He that sitteth on the white horse is Christ, going forth to subdue

creatures, saying, as with a voice of thunder: Come thou, and see.

2 And I saw: and behold a white horse, and he that sat on him had a bow, and a crown was given to him, and he went forth conquering that he might conquer.

3 And when he had opened the second seal, I heard the second living creature, saying: Come thou, and see.

4 And there went out another horse that was red: and it was granted to him who sat thereon, to take away peace from the earth, and that they should kill one another, and to him was given a great sword.

5 And when he had opened the third seal, I heard the third living creature, saying: Come thou, and see. And behold a black horse, and he that sat on him had a pair of scales in his hand.

6 And I heard as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and wine, and oil hurt thou not.

7 And when he had opened the fourth seal, I heard the voice of the fourth living creature, saying: Come thou, and see.

8 And behold a pale horse, and he that sat upon him, his name was death, and hell followed after him; and power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

the world by his gospel. The other horses that follow represent the judgments and punishment, that were to fall on the enemies of Christ and his Church: the red horse signifies war; the black horse famine; and the pale horse (which has death for its rider) plagues or pestilence. Ch.—*White horse*; viz. Jesus Christ, who came to subdue all nations to the faith. The *bow* signifies the gospel, and the word of God, those powerful arms, of which S. Paul so often speaks, as being so necessary for all who are engaged in bringing souls to the faith of Christ. The *crown* marks the sovereign power of Jesus Christ, and the assurance of conquest. Cornelius. Bossuet. Du Pin.

VER. 3, 4. *Opened the second seal, &c.*, portending wars and shedding of blood, and so he is said to have power to take away peace from the earth. Wi.—*Another horse that was red.* This red horse signifies the cruel persecutions, which the Roman emperors carried on against the Christian religion. Menochius.

VER. 5. *The third seal . . . a black horse.* This is also commonly expounded of wars and persecutions, and particularly of famine, by the *scales* in the rider's hand, and by two pounds of wheat being sold for a penny: a great price, considering the value of money at that time. Wi.—The black horse represents the public miseries, famines, &c. which, particularly the latter, the Roman empire frequently experienced during the reign of the persecuting emperors. The *balance*, which the rider is said to hold in his hand, represents the strict manner in which people would measure out whatever they sold during the time of famine. Andreas Hamm. Bossuet.

VER. 7, 8. *The fourth seal, . . . a pale horse, the rider's name death.* It is also expounded of trials, afflictions, persecutions, and especially of plagues, over four parts of the earth, by which may be denoted the great power and extent of the Roman empire. Wi.—By the pale horse, and the rider, death, who sat upon it, followed by hell, are meant that dreadful mortality which ever attends famines, &c. He had power to kill with sword, with famine, &c. All these evils came upon the Roman people, and history has preserved the memory of them, to show the truth of the prophecy here delivered by S. John. Grotius. Calmet.

VER. 9, &c. After the opening of the fifth seal, the souls of the martyrs under the altar cried aloud for justice, saying, *How long, &c.* Out of zeal for God's honour, and the good of the Church, they pray that the enemies of Christ, and the Christian faith, may be humbled, and that all may acknowledge and fear the justice of God, by the punishments of his enemies, and the reward of his faithful servants. Wi.—*Under the altar.* Christ, as man, is this altar, under which the souls of the martyrs live in heaven: as their bodies are here deposited under our altars.—*Revenge our blood.* They ask not this out of hatred to their enemies, but out of zeal for the glory of God, and a desire that the Lord would accelerate the general judgment, and the complete beatitude of all his elect. Ch.—*And white stoles.* To console them, they each had given them a white robe, as a mark of their innocence, and as an assurance that on account of it they would in due time receive full measure of beatitude. They should rest yet a little while, most pro-

10 And they cried with a loud voice, saying: How long, O Lord, (holy and true,) dost thou not judge and revenge our blood on them that dwell on the earth?

11 And white stoles were given to each of them one: and it was said to them, that they should rest yet for a little time, till their fellow servants, and their brethren, who were to be slain even as they, should be filled up.

12 And I saw, when he had opened the sixth seal: and behold, there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood:

13 And the stars from heaven fell upon the earth, as the fig-tree casteth its green figs when it is shaken by a great wind:

14 And the heaven withdrew as a book rolled up together: and every mountain, and the islands were moved out of their places.

15 And the kings of the earth, and the princes, and the tribunes, and the rich men, and the strong men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains:

16 And they say to the mountains and to the rocks: *Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb:

17 For the great day of their wrath is come: and who shall be able to stand?

CHAP. VII.

The number of them that were marked with the seal of the living God; and clothed in white robes.

AFTER these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree.

2 And I saw another angel ascending from the rising of the sun, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

* Isa. li. 19; Osee x. 8; Luke xxiii. 30.

bably to the day of final retribution, when the number of those destined to be their brethren in bliss should be completed. Then they should all together receive full recompence, and their persecutors be covered with confusion. S. Aug. serm. 11, de Sanctis. Greg. Mag. lib. 2, Moral. cap. 4.

VER. 12. At the opening of the sixth seal . . . a great earthquake, &c. Many think that these dreadful signs, of the sun turning black, &c., are not to happen till the time of antichrist, a little before the end of the world. See Matt. xiv., Luke xxi., Isa. xlii. and xxxiv., Ezech. xxxii., Dan. xii., &c. Others apply these prodigies to God's visible chastisements, against the heathen emperors and persecutors of the Christians, before the first Christian emperor Constantine. Wi.—And I saw. The sixth seal being opened, S. John sees painted before him the severe and terrible manner in which the Almighty would revenge himself on his enemies. it may refer either to the time of Constantine, when we behold the Christian religion triumphing on the ruins of Paganism, and after his death, and that of his sons, the empire of Rome given up a prey to barbarians, Rome itself taken and pillaged, and all the provinces thrown into dreadful disorder and consternation; or it may likewise refer to the day of general judgment, when the Almighty will make sinners drink the wine of his indignation, in presence of all the just; of which dreadful time of vengeance all other particular judgments are only imperfect figures. Victorin. Bede. Tichon.

CHAP. VII. VER. 1. I saw four angels, &c. Though some understand here evil spirits, whom God may make use of as instruments to punish the wicked, yet we may rather, with other interpreters, understand good angels sent from God to guard and protect his faithful servants both from evil spirits and wicked men. Wi.

VER. 2. Having the seal. This sign is generally supposed to be the sign of the cross. In the East, it was the custom to impress some indelible mark upon the soldiers. This sign amongst the ancient Christians was used on every occasion. Calmet.

VER. 3. Hurt not the earth, &c. Some understand Christ himself, who gives his commands in this manner to the angels; others, an angel of a higher rank or

3 Saying: Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God in their foreheads.

4 And I heard the number of them that were sealed, an hundred forty-four thousand sealed, of all the tribes of the children of Israel.

5 Of the tribe of Juda, twelve thousand sealed: Of the tribe of Ruben, twelve thousand sealed: Of the tribe of Gad, twelve thousand sealed:

6 Of the tribe of Aser, twelve thousand sealed: Of the tribe of Nephtali, twelve thousand sealed: Of the tribe of Manasses, twelve thousand sealed:

7 Of the tribe of Simeon, twelve thousand sealed: Of the tribe of Levi, twelve thousand sealed: Of the tribe of Issachar, twelve thousand sealed:

8 Of the tribe of Zabulon, twelve thousand sealed: Of the tribe of Joseph, twelve thousand sealed: Of the tribe of Benjamin, twelve thousand sealed.

9 After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues: standing before the throne, and in the sight of the Lamb, clothed with white robes, and palms in their hands:

10 And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb.

11 And all the angels stood round about the throne, and about the ancients, and about the four living creatures: and they fell before the throne upon their faces, and adored God,

12 Saying: Amen. Benediction and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

13 And one of the ancients answered and said to me: Who are these that are clothed in white robes, and whence are they come?

14 And I said to him: My lord, thou knowest. And he said to me: These are they who are come out of great

order.—Till we seal the servants of our God in their foreheads, which may be expounded, let not persecutions and trials come upon them till they are strengthened by the Spirit and grace of God, with which S. Paul sometimes says the servants of God are signed and sealed. See 2 Cor. i. 22; Eph. i. 13. He alludes to the passages of Ezech. (chap. ix. 4.) where God bids an angel mark with the letter *Thau* the foreheads of those who should not be hurt by the judgments that were to fall upon Jerusalem; so God would protect the faithful Christians, who believed and put their trust in Christ crucified, and who from the first ages, in testimony of this faith, used to sign themselves by making the sign of the cross on their foreheads, of which the letter *Thau* was a figure or resemblance. See Tertul. lib. de Corona Militis.—Wi.

VER. 4. I heard the number of them that were sealed. By these determinate numbers need only be understood a great number of Jews converted and saved, though much greater was the number of the saved taken from among the Gentiles of all nations, of which it is said, I saw a great multitude, which no man could number, &c. Wi.—The number of one hundred and forty-four thousand is not to be taken in a literal and strict sense, but to express in general terms the great number of the elect; for it appears that the tribe of Dan, which certainly must have produced some elect, is not mentioned, and the tribe of Joseph is put in lieu of that of Ephraim: so that if it be supposed that these numbers must be taken literally, the tribe of Joseph would have produced a double number to that of any other tribe, since Manasses was his son, and the tribe of Dan would have produced none. Ven. Bede.

VER. 10. Salvation to our God; i. e. our salvation is from God, to whom be praise for ever, Amen, benediction, or blessings, thanksgiving, &c. Wi.

VER. 14. White in the blood of the Lamb. That is, they have been cleansed and purified from sin, by the death, merits, and grace of Christ crucified. Wi.—The whole of this verse must be understood in a mystical sense, for we are said to make our garments white in the blood of the Lamb, when we enter into his Church by baptism, or wash away our sins by penance or martyrdom. Calmet.

tribulation, and have washed their robes, and have made them white in the blood of the Lamb.

15 Therefore they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne, shall dwell over them.

16 * They shall not hunger nor thirst any more, neither shall the sun fall on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.

CHAP. VIII.

The seventh seal is opened: the angels with the seven trumpets.

AND when he had opened the seventh seal, there was silence in heaven, as it were for half an hour.

2 And I saw seven angels standing in the presence of God: and to them were given seven trumpets.

3 And another angel came, and stood before the altar, having a golden censer: and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.

4 And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel.

5 And the angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunderings, and voices, and lightnings, and a great earthquake.

* Isa. xlix. 10.

VER. 15. *Therefore they are before the throne of God . . . in his temple; i. e. therefore are they now happy in heaven, where the temple was represented to be, as observed before.—He that sitteth on the throne shall dwell, or dwelleth over them. Wi.*

VER. 17. *The Lamb, which is in the midst of the throne, God and man, shall rule * them as a shepherd does his flock. By the Greek, And shall lead them unto fountains of living waters; † lit. to the fountains of life of waters; shall bless them with everlasting happiness. Wi.—He represents the happiness of the saints, under the idea of being exempt from all the wants and evils of this life. For we are not able, according to truth itself, to conceive the happiness that is prepared for us; wherefore we must content ourselves with considering what it is not, rather than what it is. He, nevertheless, seems to compare heaven to a temple or palace, in which we observe ministers and servants all in their proper order, his counselors (if we may be allowed the expression) and friends seated in presence of their Prince, and the souls of the just singing the praises of the Most High. Car.*

* V. 17. *Reget eos, ποιμανει, &c.*

† Ibid. *Ad vitæ fontes aquarum, ἐπὶ ζωῆς πηγᾶς ὕδατων; not ζωσας, as in some MSS.*

CHAP. VIII. VER. 1. *There was silence in heaven: which is to represent as it were a general consternation, and an expectation of dreadful events at the opening of the seventh seal, and when seven angels stood prepared to sound seven trumpets. Wi.*

VER. 3. *Stood before the altar, having a golden censer. In the visions is an allusion to the tabernacle and its parts. The altar of perfumes was in the sanctum, hard by the entrance into the sanctum sanctorum, and here the golden altar is said to be before the throne of God. The incense from the censer is said to be the prayers of all the saints, which the angel offered up. The altar seems to signify our Saviour, Christ, as the prayers of all the faithful are always made through the merits of Christ, our only chief Mediator or Redeemer. By the fire cast upon the earth, (ver. 5,) is signified the fire of Divine charity, now to be exercised by the ways of justice, to draw persons to their conversion by punishments. Wi.*

VER. 7. *The first angel sounded, &c. From this place to the eleventh verse of chap. xx. the visions are differently expounded. Some interpret them, without applying them to any particular events, as general comminations, in a mystical and allegorical sense, of the many persecutions which God permits to happen to his Church. Others think that they are all predictions, which shall not happen till a little time before the end of the world, in antichrist's time, after which will follow the general day of judgment, the punishment of the wicked, and the reward of the just. But there are others, both ancient and later writers, as in particular Alcazar, the bishop of Meaux, (Bossuet,) Père Alleman, to whom we may add among the Protestants, Dr. Hammond, whom the bishop of Meaux calls the most learned of*

6 And the seven angels who had the seven trumpets, prepared themselves to sound the trumpet.

7 And the first angel sounded the trumpet, and there was made hail, and fire mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded the trumpet: and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood;

9 And the third part of those creatures died which had life in the sea, and the third part of the ships was destroyed.

10 And the third angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and a third part of the day shined not, and of the night in like manner.

13 And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth, by

† Isa. xxv. 8; Infra, xxi. 4.

all the English Protestants. According to the interpretations which these writers have followed, these predictions of S. John (except the last persecution, when the devil shall be let loose, chap. xx. 7, in the time of the great antichrist) have already happened in the three first ages, during the persecutions of the heathen emperors, as I shall briefly take notice. *Hail* therefore, and *fire, blood, falling of stars, &c.*, some look upon as mystical representations, to signify that a great many trials and persecutions shall happen to the good, and a great many punishments and chastisements shall fall upon the wicked; with this grand difference, that the sufferings of the good shall be short and momentary, and their reward a crown of endless glory; but the wicked, if any of them escape punishments in this world, can never escape eternal torments with the devils in the next. 2. It is also a very common opinion, that all these disasters shall happen in a great measure literally about antichrist's time, a very short time before the end of the world. 3. Others apply all these events to the judgments which God's justice exercised either upon the Jews, in the time of Trajan and Adrian, or upon the heathen Roman emperors, and upon the pagan city of Rome, for persecuting the servants of God. Wi.—As these angels with their trumpets, according to Pastorini, denote the sufferings of the Church during the seven ages that it lasts, it may not be improper to point out the time, according to his opinion, when each angel sounded the trumpet. Thus the first trumpet denotes the persecutions of the first three centuries, in which the Christians suffered death by the sword, (denoted by blood,) by being stoned, (denoted by the hail,) and by fire, when the third part of the trees were burnt, that is, the third part of the clergy were destroyed. Pas.

VER. 8. *The great mountain denotes the heresy of Arius, which caused the greatest troubles in the Church, and destroyed many churches, which are here denoted by the ships. Pas.*

VER. 10. *A great star fell. The bishop of Meaux thinks this agrees very well to Cochebas, or Barcochebas, who in Adrian's time pretended to be the true Messiah of the Jews; his name also signifying a star. He was the chief cause of those wars, and of the utter destruction of the Jews. Wi.—The third trumpet points out to us the punishment that falls upon the Roman empire, in its destruction by the northern nations. These people spread themselves over the third part of the rivers and provinces of ancient Rome. The star is called Wormwood, from the bitter calamities and miseries which they inflicted on the Roman empire. Pas.*

VER. 12. *The third part of the sun was smitten. Here we behold a noble figure of the Church, which whilst in its most flourishing state, like the sun, is suddenly obscured, and a third part extinguished by the heresy and schism of the Greeks, under Photius, which began in 866, and infected all orders of Christians, clergy and laity, princes and individuals, signified by the sun, moon, and stars. Pas.*

VER. 13. *The voice of one eagle: in divers Greek copies, of an angel, saying, Woe, woe, woe! It is to foretell, in general, greater punishments and miseries. Wi.*

reason of the other voices of the three angels, who are yet to sound the trumpet.

CHAP. IX.

Locusts come forth from the bottomless pit: the vision of the army of horsemen.

AND the fifth angel sounded the trumpet: and I saw a star fall from heaven upon the earth, and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit: and the smoke of the pit ascended as the smoke of a great furnace: and the sun was darkened, and the air, with the smoke of the pit:

3 And from the smoke of the pit there came out locusts upon the earth, and power was given to them, as the scorpions of the earth have power:

4 And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God in their foreheads:

5 And it was given to them that they should not kill them; but that they should torment them five months: and their torment was as the torment of a scorpion when he striketh a man.

• Isa. ii. 19; Osee x. 8; Luke xxiii. 30.

CHAP. IX. VER. 1. *The fifth angel . . . and I saw a star, &c.* This again may be to represent the confusion of all things in antichrist's time; or it may signify the fall and apostacy of great and learned men from the Christian faith. Wi.—Here is a description of the rise and progress of the reformation. This trumpet begins with announcing to us the fall of a star from heaven; a very just emblem of the apostacy of Luther, who in quality of a priest and religious man is styled a star, but renouncing his faith and vows, may truly be said to have fallen from heaven upon the earth. Past. hic.—*To him* (i. e. to the angel, not to the fallen star) *was given the key of the bottomless pit*, which properly signifies hell. Wi.

VER. 2. *And the smoke, &c.* Luther and his followers propagated and defended their new doctrines with such heat and violence, as to occasion every where seditions and insurrections, which they seemed to glory in. Luther openly boasted of it. "You complain," said he, "that by our gospel the world is become more tumultuous: I answer, God be thanked for it; these things I would have so to be, and woe to me if such things were not."—*The sun was darkened, &c.* The light of faith, which is the word of God, may well be represented by the sun, according to that of Psal. cxviii. 105, "Thy word, O Lord, is a lamp to my feet, and a light to my paths." By the sun, therefore, and air being darkened, we are to understand faith and morality obscured and perverted by the novel doctrines of the reformers. Past. hic.

VER. 3. *There came out locusts*; devils, in antichrist's time, when the chief devil, Abaddon, the destroyer, shall be as it were let loose. Others, by locusts, understand the Goths and those barbarous people that made an irruption into the Roman empire, in the time of Decius, about an. 250. Others again, by locusts, understand heretics, and especially those heretics that sprang from the Jews, and with them denied the Divinity of our Saviour Christ, as Theodotus, Praxeas, Noetus, Paul of Samosata, Sabellius, Arius, &c. These were the great enemies of Christian religion, and instruments of the devil: they tormented and infected the souls of men, stinging them like scorpions with the poison of their heresies. They had power for five months, by which is signified for a short term, but had no power to hurt those who were sealed with the seal of God in their foreheads. God protected, at least from sin, his faithful servants. With this fifth trumpet ended the first of the three woes, as we are told ver. 12. Wi.—The locusts are commonly understood of heretics. They are not able to hurt the green tree; that is, such as have a lively faith, working by charity; but only the reprobate. The latter are represented as *prepared to battle*, as being ever ready to contend: they wear counterfeit gold on their heads, for all is but pretence and fiction; in shape they are as men, in smoothness of speech as women; in fury and rage against all that opposes them, as lions; their breasts and hearts are as hard as iron; they are full of noise and shuffling; the sting of their pestiferous doctrine is worse than that of a scorpion; but their reign is generally but for a short time. Ch.—With very great propriety may the locusts here mentioned be understood of the first reformers, not only on account of their rapacity, but also for their number. Luther was their leader, by allowing every one to be his own interpreter of Scripture, the effects of which we have described by Dudithius, a learned Protestant divine, in his epistle to Beza. "What sort of people are our Protestants, straggling to and fro, and carried about with every wind of doctrine, sometimes to this side, and sometimes to that? You may, perhaps, know what their sentiments in matters of religion are to-day; but you can never certainly tell what they will be to-morrow. In what article of religion do these churches agree, which have cast off the bishop of Rome? Examine all of them from top to bottom, and you will scarce find one thing affirmed by one, which is not immediately condemned by another for wicked doctrine." Past. hic.

6 * And in those days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them.

7 ^b And the shapes of the locusts were like unto horses prepared for battle: and on their heads were as it were crowns like gold: and their faces as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions:

9 And they had breastplates, as it were breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle:

10 And they had tails like unto scorpions, and stings were in their tails: and their power was to hurt men five months: and they had over them

11 A king, the angel of the bottomless pit: whose name, in Hebrew, is Abaddon; and in Greek, Appollyon; in Latin, Exterminans.

12 One woe is past, and behold there come two woes more hereafter.

13 And the sixth angel sounded the trumpet: and I heard a voice from the four horns of the golden altar, which is before the eyes of God,

^b Wisd. xvi. 9.

VER. 7. *And the shapes of the locusts.* We now come to the description of these locusts, which expresses the spirit of sedition and rebellion that animated the reformers and their proselytes. Luther proclaimed himself the leader in this as well as in other articles of the new discipline: see his works, particularly *Contrastum Ecclesie et falsi nominatum ordinem Episcoporum*, lib. contra Sylvest. Priaras, *De Seculari Potestate et Contra Rusticos*, &c.—*And on their heads, &c.* These crowns show clearly their general spirit of independency; and their faces being as the faces of men, indicate the presumption with which they announced themselves as teachers of orthodox and holy doctrine. Past. hic.

VER. 8. *And they had hair as the hair of women.* This latter allusion, unhappily for the sectaries, betrays too plainly their sensual disposition towards that sex, their shameful doctrine on that score, and the scandalous example of their practice. Luther, in despite of a vow he had solemnly made to God of observing continency, married; and married a nun, equally bound as himself to that sacred religious promise! But, as S. Jerom says, "it is rare to find a heretic that loves chastity." Luther's example had indeed been anticipated by Carlostadius, a priest and ringleader of the Sacramentarians, who had married a little before; and it was followed by most of the heads of the reformation. Zuinglius, a priest, and chief of that sect which bore his name, took a wife. Bucer, a religious man of the order of S. Dominic, became a Lutheran, left his cloister, and married a nun. Oecolampadius, a Brigittin monk, became Zuinglian, and also married. Cranmer, archbishop of Canterbury, had also his wife. Peter Martyr, a canon regular, embraced the doctrine of Calvin; but followed the example of Luther, and married a nun. Ochin, general of the Capuchins, became a Lutheran, and also married. Beza, the most celebrated minister in the Calvinistic party, being asked in his old age, by an intimate acquaintance of his, (Deshayes, governor of Montargis,) what was the leading reason which connected him so closely with the Calvinists? Beza called in his mistress, a beautiful young girl who lived with him, and said: "That is the principal reason which convinces me of the excellence of my religion." *Marsollier's Life of S. Francis of Sales*, book 3.—Thus the principal leaders in the reformation went forth preaching the new gospel, with two marks upon them—apostacy from the faith, and open violation of the most sacred vows. The passion of lust, it is also well known, hurried Henry VIII. of England into a separation from the Catholic Church, and ranked him amongst the reformers. Past. hic.—*Teeth of lions.* What is more known than the truth of this representation? Did not the reformers, wherever they got footing, pillage the churches, seize the church possessions, destroy the monasteries, and appropriate to themselves the revenues? Such was the case in Germany, in Holland, in France, in Switzerland, in Scotland, and in England: what a scene of rapine! Let it suffice to say, that in the reign of Henry VIII. were suppressed not less than 645 monasteries, 90 colleges, 110 hospitals, and 2374 chantries and free chapels (Baker's Chron.); the lands, &c. of all which were confiscated to the king. Is not this to devour with lions' teeth? Past. Apoc. 9.

VER. 13. At the sounding of the sixth trumpet, are said to be loosed the four angels bound in the river Euphrates. By these four angels, and the two hundred millions of horsemen, many understand the devils and their instruments, men incited by them in antichrist's time, to make war and persecute the Church of Christ, who shall destroy a third part, that is, a great part of men then in the world. Divers others apply this to the Persians, the successors of the Parthians, who about the middle of the third age, in the time of Valerian, a great persecutor of the Christians, passed the Euphrates, which used to be the bounds of the Roman empire to the east, defeated, took, and kept Valerian prisoner, which by its consequences gave a great stroke to the Roman empire. See the bishop of Meaux, Père Alleman, &c. Wi.

14 Saying to the sixth angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates.

15 And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, for to kill the third part of men.

16 And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

17 And thus I saw the horses in the vision: and they who sat on them, had breastplates of fire, and hyacinth, and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone.

18 And by these three scourges was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For the power of the horses is in their mouths, and in their tails. For, their tails are like to serpents, having heads; and with them they do hurt.

20 And the rest of the men, who were not slain by these scourges, have not done penance for the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk:

21 Neither have they done penance for their murders, nor for their sorceries, nor for their fornication, nor for their thefts.

CHAP. X.

The cry of a mighty angel: he gives John a book to eat.

AND I saw another mighty angel come down from heaven clothed with a cloud, and a rainbow upon his head, and his face was as the sun, and his feet as pillars of fire:

2 And he had in his hand a little book, open: and he set his right foot upon the sea, and his left foot upon the land:

^a Dan. ii. 7.

3 And he cried out with a loud voice, as when a lion roareth. And when he had cried out, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me: Seal up the things which the seven thunders have spoken: and write them not.

5 ^a And the angel, which I saw standing upon the sea, and upon the land, lifted up his hand to heaven:

6 And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein; and the earth, and the things which are therein; and the sea, and the things which are therein: That time shall be no more:

7 But that in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath declared by his servants, the prophets.

8 And I heard a voice from heaven speaking to me again, and saying: Go, and take the book, that is open, from the hand of the angel standing upon the sea, and upon the land.

9 And I went to the angel, saying unto him, that he should give me the book. And he said to me: ^b Take the book and devour it: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

10 And I took the book from the hand of the angel, and devoured it: and it was in my mouth sweet as honey: and when I had devoured it, my belly was bitter:

11 And he said to me: Thou must prophesy again to nations, and peoples, and tongues, and to many kings.

CHAP. XI.

He is ordered to measure the temple: the two witnesses.

AND there was given me a reed like unto a rod, and it was said to me: Rise, and measure the temple of God, and the altar, and them that adore in it.

^b Ezech. i. 1.

VER. 15. *And the four angels were loosed.* This seems to indicate the moment in which Satan himself is loosed from the abyss of hell, where, as we shall see, Apoc. xx. 2, he was chained up for a thousand years. This is the time of antichrist, whose coming, as S. Paul says, is according to the working of Satan, 2 Thess. ii. 9.

VER. 17. *And thus I saw the horses in the vision.* The horsemen appeared to S. John with breastplates of fire, and of hyacinth, and of brimstone. By this expression is indicated the firing of carbines, or such firearms as cavalry use, which are applied to the breast when shot off. S. John took the fire that issued out of the muskets to come from the horsemen's breasts, on which the muskets rested, and so thought the horsemen had breastplates of fire. The prophet here even describes to us the composition of gunpowder, with its three ingredients, viz. brimstone or sulphur, fire or charcoal, and hyacinth or saltpetre; because saltpetre, when set on fire, emits a flame of a fine purple colour, similar to the colour of the hyacinth stone. Here then we see revealed to S. John both the composition and use of gunpowder, to which he and all mankind at that time were strangers. Then it is said: *And the heads of the horses, &c.* Here is pointed out the artillery of the army, or cannon. He saw in this vision the whole army drawn up at a distance, and the artillery placed upon a line with the cavalry. He seemed to confound the cannon with the horses, and the cannons' mouths with the mouths of the horses, as the height of both from the ground is nearly the same. He describes the appearances as he saw in the vision, not the reality.

VER. 19. *For the power of the horses.* The power of the imagined horses or real cannon, lying in their mouths and in their tails, signifies that the mischievous power of the cannon is directed to the object by their mouths, but takes its birth in the tail or breech of the cannon, where the charge is lodged: whence the cannon's breech is here compared to the serpent's head, which contains its venom. Past. hic.

CHAP. X. VER. 4. *And when the seven thunders had, &c.* S. John is not permitted to write, but ordered to seal up the things which the seven thunders had spoken; which circumstance seems to insinuate that the things spoken by the seven thunders were seven particulars of antichrist's persecution, as the word thunder is generally used in the Apocalypse to denote some disaster; and these seven particulars being most dreadful and severe, the Almighty chose to have

them sealed up, or kept concealed, lest the foreknowledge of them should too much terrify and damp the human mind.

VER. 5, 6. *The angel . . . swore . . . that time shall be no more.* This seems to favour very much the exposition of those interpreters that think that all these things are not to be fulfilled till some short time before the end of the world. Wi.

VER. 7. *Declared.* Lit. evangelized, to signify the good tidings, agreeable to the gospel, of the final victory of Christ, and of that eternal life which should be the reward of the temporal sufferings of the servants of God. Ch.

VER. 9, 10. *Take the book, and devour it.* See Ezech. ii. and iii. It was sweet in my mouth; I was delighted to read and hear the victories and glory of God's faithful servants; but it became bitter in my belly, when I considered the judgments of God upon so many sinners, who by their own wilful blindness were lost for eternity. Wi.—This mysterious book, presented to S. John precisely between the sound of the sixth and seventh trumpet, or rather between the irruption announced at the sound of the sixth trumpet, and the persecution which is then to follow and to precede the sound of the seventh trumpet, appears to represent the book of the gospel, which shall be given to the Jews at the end of the sixth age of the Church. This book will be then to them full of sweetness, because they will see in it the tender love of Jesus Christ; but at the same time it will cause bitterness, because they will see in it with grief their infidelity and that of their fathers. V.

CHAP. XI. VER. 1. The apostle is ordered to measure the temple. Two prophets are promised, to teach mankind. They are put to death, and in three days and a half after, they are raised to life, and ascend to heaven. A great earthquake follows. The seventh angel sounds the trumpet. The elders give thanks to God.—*Measure the temple, &c.* This is to signify that the Divine Providence would always protect his faithful servants, who are called the temple of God; (1 Cor. iii. 17, and 2 Cor. vi. 16;) but by the outward court not to be measured, because it is given to the Gentiles, &c. (ver. 2.) is commonly understood idolaters, infidels, heretics, who are not in the temple of God, nor in his Church. It is an allusion to the Jewish temple, and the different divisions of it, the Gentiles not being permitted to enter into the temple itself, but only into that outward part called the court of the Gentiles.

2 But the court, which is without the temple, cast out, and measure it not, because it is given to the Gentiles, and the holy city they shall tread under foot forty-two months:

3 And I will give to my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks, standing before the Lord of the earth.

5 And if any man would hurt them, fire shall come out of their mouths, and shall devour their enemies: and if any man would hurt them, in this manner must he be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

7 And when they shall have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them.

8 And their bodies shall lie in the streets of the great city, which spiritually is called Sodom, and Egypt, where also their Lord was crucified.

9 And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and shall not suffer their bodies to be laid in sepulchres.

10 And the inhabitants of the earth shall rejoice over

them, and make merry: and shall send presents one to another, because these two prophets tormented them that dwelt upon the earth.

11 And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them.

12 And they heard a great voice from heaven, saying to them: Come up hither. And they went up into heaven in a cloud: and their enemies saw them.

13 And at that hour there was a great earthquake, and the tenth part of the city fell: and there were slain in the earthquake, names of men seven thousand; and the rest were cast into a fear, and gave glory to the God of heaven.

14 The second woe is past: and behold the third woe will come quickly.

15 And the seventh angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever: Amen.

16 And the four and twenty ancients, who sit on their seats in the sight of God, fell upon their faces and adored God, saying:

17 We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken thy great power, and thou hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead to be judged, and to render a

VER. 2. *The holy city they shall tread under foot forty-two months.** That is, Gentiles and Jews shall be permitted to persecute the Church and the faithful servants of God; but only for a short time, expressed by *forty-two months*, as elsewhere by *twelve hundred and sixty days*, and also by a *time*, and *times*, and *half a time*, which, as S. Jerom observes, is for a year, and two years, and half a year, which three different ways of speaking by years, by months, and by days, are only to signify that God never permits his faithful to be under any violent persecution for any long time. Wi.

VER. 3. *My two witnesses . . . shall prophesy twelve hundred and sixty days.* It is a very common interpretation, that by these two witnesses must be understood Henoch and Elias, who are to come before the end of the world. It is true this is what we read in several of the ancient fathers, insomuch, that Dr. Wells, in his paraphrase, calls it the "consent of the primitive fathers," and in his notes says, it is of "unexceptionable authority." This opinion (at least as to Elias) is grounded on those words of the prophet Malachy, (chap. iv. 5,) *Behold, I will send you Elias, the prophet, before the coming of the great and dreadful day of the Lord*; and also on the words of our Saviour Christ, (Matt. xvii. 11,) where he tells his disciples: *Elias indeed shall come, and restore all things.* But I cannot say that the consent of the fathers is so unanimous as to Henoch: for we find by S. Hilary, that some thought Jeremy was to come with Elias, and he himself thought that with Elias would come Moses. See his commentary on Matt. p. 710, nov. edit. Secondly, allowing it a received opinion that Henoch and Elias are again to come before the day of judgment, yet it is not the constant doctrine of the ancient Fathers, that by these *two witnesses* in this place of the Apocalypse, must be understood Henoch and Elias. S. Cyprian expounds it of two sorts of martyrs for the Catholic faith; to wit, they who suffered death, and others who only suffered imprisonment, loss of goods, and the like. Others expound it of the testimonies concerning Christ and his Church, of which some are in the Old Testament, some in the New. To these we must join all those interpreters who expound all the visions and predictions in the Apocalypse, till the 20th chapter, of the persecutions raised by the Jews; or by the heathens against the Church, which have already happened. Of these, both as to ancient Fathers and later interpreters, see Alcazar in his *Prolegomena*, note 6, p. 33, and note 12, p. 48. Wi.—*Two witnesses.* It is commonly understood of Henoch and Elias. Ch.

VER. 5. *And if any man would hurt them, &c.* In this and the following verse are expressed the miraculous powers with which the two witnesses will be invested. These powers will be necessary to enable them to prove the truth of their doctrine. Every messenger who appears with a commission from God, is always furnished with means to prove it. . . . Every new teacher consequently, who becomes destitute of this sanction, can claim no credit, but is only to be considered as an impostor. Past.

VER. 7. *The beast, &c.* Antichrist, impelled by Satan, shall kill them. Past.

VER. 8. *Their bodies shall lie in the streets.* It is what has often happened to the bodies of the martyrs, and may happen to Henoch and Elias, for three days and a half, for a short time.—*The great city.* Some understand any city where Christians are persecuted. Others by the following words, *where also their Lord was crucified*, will needs have to be understood Jerusalem, which they hold shall be rebuilt in the time of antichrist, and where by him shall be put to death Henoch

and Elias. Wi.—*City*; Jerusalem, which it is supposed will be the residence of antichrist, and filled with a great concourse of people. Menochius.

VER. 11. *The spirit of life from God entered into them, &c.* It is an allusion to a vision in the prophet Ezechiel, chap. xxxvii. Wi.

VER. 14. These visions belonged to the second woe, and the third woe is at hand. Wi.—*Second woe*; the persecution of antichrist.—*Third woe*, or the day of judgment, is near at hand. Past.

VER. 15. *The seventh angel, &c.* The saints and blessed spirits in heaven are represented praising God with loud voices, at the approaching of the kingdom of God; some understand at the end and consummation of the wicked world, after the destruction of antichrist, when the blessed shall reign in heaven: but others expound this of the triumph of the Christian faith and Church, when the providence of God putting an end to the persecutions against the Christian religion, by the miserable end of Dioclesian, Maximian, Maxentius, &c., made the kingdom of this world (the powerful Roman empire) become the kingdom of our Lord, by his raising Constantine the Great to the empire, and under him making the faith of Christ triumph over all its persecutors and adversaries. Wi.

* V. 2, &c. Atrium autem quod est foris, τὴν αὐλὴν ἔξωθεν, not ἰσωθεν, as in some MSS.—Dr. Wells, when he tells us, on the third verse of this chapter, that the *consent of the primitive Church and their unexceptionable authority*, require that by the *two witnesses* we understand Henoch and Elias, seems to be convinced of it by the authority (as he imagines) of Dr. Grabe. This we find by his own words (p. 79:) "I shall here," saith he, "adjoin a note of the late most learned and pious divine, Dr. Grabe, in reference to this matter, in a passage of S. Irenæus, l. 5, c. 5. It is note 4, in p. 405, Oxon. edit., and runs thus in the doctor's own words: Disputationem de loco in quem Deus transtulerit et huc usque viventes conservavit Enochum et Eliam, Augustinus indicavit ad fidem non pertinere, at cum hic Irenæus doceat Apostolorum discipulos et (N. B.) auditores dixisse, &c. And the note in Dr. Wells ends with these words: Plures alios legendo notes licet. After this Dr. W. adds: I have taken the pains to transcribe all these citations, that the reader may see how generally the Fathers do agree in this matter. And the same Dr. Wells a little after: Whereupon, saith he, the good doctor (Grabe) adds in reference to himself: mihi parum tutum videtur aliter nunc sentire. And had all others the like due esteem for the *Fathers*, and the like modest opinion of themselves, there would quickly be taken away that great and unhappy difference of opinions, which is now in the Church, as to points of religion." I wish, no less than Dr. Wells, that all others had the like due esteem of the Fathers, and the like modest opinion of themselves as the author of this note, and he who writ, mihi parum tutum videtur aliter nunc sentire. By such dispositions of submission to the doctrine delivered or witnessed by the consent of the primitive Fathers, might be quickly taken away the unhappy differences in points of religion betwixt us, and all pretended reformers; who, by setting up their private judgment against the authority of the Catholic Church, have brought in these differences. Luther led the way: I care not, said he, if a thousand Cyprians, a thousand Augustines, are against me, &c. But I am fully persuaded that Dr. W. did not know that all this Latin note, with the citations of

reward to thy servants, the prophets, and to the saints, and to them that fear thy name, little and great, and to destroy them who have corrupted the earth.

19 And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

CHAP. XII.

The vision of the woman clothed with the sun; and of the great dragon, her persecutor.

AND there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

2 And she being with child, cried travailing in birth, and was in pain to be delivered.

3 And there appeared another wonder in heaven: and behold, a great red dragon, having seven heads and ten horns, and on his heads seven diadems,

4 And his tail drew the third part of the stars of heaven, and cast them to the earth; and the dragon stood before the woman, who was ready to be delivered, that, when she should be delivered, he might devour her son.

5 And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne:

6 And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred and sixty days.

7 And there was a great battle in heaven: Michael and his angels fought with the dragon, and the dragon fought, and his angels:

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great dragon was cast out, the old serpent,

who is called the devil, and Satan, who seduceth the whole world, and he was cast forth unto the earth, and his angels were thrown down with him.

10 And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death.

12 Therefore rejoice, O ye heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.

13 And after the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child:

14 And there were given to the woman, two wings of a great eagle, that she might fly into the desert to her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth, after the woman, water, as it were a river; that he might cause her to be carried away by the river.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

17 And the dragon was angry against the woman: and went to make war with the rest of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

18 And he stood upon the sand of the sea.

the Fathers, and with those words upon them, (*mihi parum tutum videtur aliter nunc sentire*), are not the words of the learned and pious divine, Dr. Grabe, but are found word for word in the third note of Franciscus Feuardentius, in his Paris edition of S. Irenæus, an. 1576, p. 322, from whence they were taken above a hundred years after, by Dr. Grabe. Had Dr. W. taken notice that they were the words of so warm an adversary of the pretended reformation as Feuardentius, I doubt whether he would have given such high commendations on the true author, with an N. B. on those words of Feuardentius, *mihi parum tutum videtur*, &c. But I am glad that Dr. Grabe and Dr. Wells are of the same judgment with the author of the note.

CHAP. XII. VER. 1. *A woman clothed with the sun, and the moon under her feet.* By this woman, interpreters commonly understand the Church of Christ, shining with the light of faith, under the protection of the Sun of justice, Jesus Christ. The moon, the Church, hath all changeable things of this world under her feet, the affections of the faithful being raised above them all.—*A woman: the Church of God.* It may also, by allusion, be applied to our blessed Lady. The Church is clothed with the sun, that is, with Christ: she hath the moon, that is, the changeable things of the world, under her feet: and the twelve stars with which she is crowned, are the twelve apostles: she is in labour and pain, whilst she brings forth her children, and Christ in them, in the midst of afflictions and persecutions. Ch.—*On her head . . . twelve stars*, her doctrine being delivered by the twelve apostles and their successors. Wi.

VER. 2. *With child, &c.*, to signify that the Church, even in the time of persecutions, brought forth children to Christ. Wi.

VER. 3. *Another wonder in heaven; that is, in the Church of Christ, though revealed to S. John, in the visions, as if they were seen in heaven.—A great red dragon; a fiery dragon, with seven heads and ten horns; i. e. many heads and many horns.* By the dragon is generally understood the devil, (see ver. 7 and 9,) and by the heads and horns, kings and princes, who act under him, persecuting the servants of God. Wi.

VER. 4. *His tail drew the third part of the stars: a great part of mankind.* This is spoken with an allusion to the fall of Lucifer from heaven, with the rebellious angels, driven from thence by S. Michael. Wi.—According to Pastorini, this passage refers to the angels whom Lucifer drew after him by sin to the earth. Menochius interprets it of those bishops and eminent persons who fell under the weight of persecution, and apostatized.—*And the dragon stood before the woman, &c.* The devil is always ready, as far as God permits him, to make war against the Church and the faithful servants of God. Wi.

VER. 5. *A man child; that is, a masculine race of Christians, willing to confess the name of the Lord, and to fight his battles; who, through the merits of Jesus Christ, should triumph over all the attempts of the world.* Calmet.

VER. 6. *The woman fled into the wilderness.* The Church, in the times of persecutions, must be content to serve God in a private manner; but by the Divine Providence, such persecutions never lasted with violence only for a short time, signified by 1260 days, or as the same is expressed here, (ver. 14,) *for a time, and times, and half a time*, i. e. for a year, and two years, and half a year. Wi.—The Christians were accustomed to fly during the times of persecution into the deserts, to avoid the fury of the pagans. This was done by the greatest saints; and S. Jerom remarks, that it was this which gave rise to the eremitical state of life.

VER. 12. *Woe to the earth, &c.* Both Pastorini and Calmet refer this woe to the persecution of Dioclesian. The dragon, the devil, is more irritated than ever against the Christians; he therefore stimulates the pagans to exercise their utmost cruelty against them, knowing that a Christian emperor (Constantine) would in a short time extend the reign of Jesus Christ over the whole world.

VER. 14. *There were given to the woman two wings of a great eagle.* The Church, on account of the severe pressure of the persecution, obtained from the Almighty a special protection and assistance. Past.

VER. 15. *The serpent (the dragon, the devil) cast out of his mouth, &c.* He endeavoured to destroy Christian religion; but the earth, that is, the princes of the earth, as God was pleased to turn their hearts, helped to turn away the persecutions. Wi.

VER. 16. *And the earth helped the woman.* A prince of the earth, Constantine, came to the succour of the Church, and caused the persecution to cease.

VER. 18. *And he stood upon the sand of the sea;** i. e. the dragon seemed to be at a stand, to rest a while, not being able to raise any more persecutions. Now as to the time that these things should come to pass, many by seven heads and ten horns understand many powerful, wicked kings, who should persecute the good, especially about antichrist's time. Others apply these predictions to the particular persecutions in the Church by the Jews, and by the heathen emperors in the first three Christian ages before Constantine's time, when idolatry was destroyed, when the face of the Church was changed, became victorious, and publicly triumphed over her former enemies, the heathens; and by the man child, whom God took into his special protection, they will have to be understood Constantine himself. Wi.

* V. 18. Et stetit super arenam maris. The ordinary Greek copies, *ιστάθη*, steti, which the Prot. translators followed, beginning chapter 13 with these words, *and I stood upon the sand of the sea*, as if S. John spoke of himself. Be

CHAP. XIII.

Of the beast with seven heads: and of a second beast.

AND I saw a beast coming out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

2 And the beast which I saw was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power.

3 And I saw one of his heads as it were wounded to death: and his deadly wound was healed. And all the earth was in admiration after the beast.

4 And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with it?

5 And there was given to it a mouth, speaking great things, and blasphemies: and power was given to it to act forty-two months.

6 And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given to him to make war with the saints, and to overcome them: and power was given him over every tribe, and people, and tongue, and nation:

8 And all that dwell upon the earth adored him: whose names are not written in the book of life of the Lamb which was slain from the beginning of the world.

9 If any man have an ear, let him hear.

10 He that shall lead into captivity, shall go into cap-

tivity: ^ahe that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth, and he had two horns, like to a lamb's, and he spoke as a dragon.

12 And he executed all the power of the former beast in his sight: and he caused the earth, and them that dwell therein, to adore the first beast, whose deadly wound was healed.

13 And he did great signs, so that he made even fire to come down from heaven upon the earth in the sight of men

14 And he seduced them that dwell on the earth, by the signs, which were given him to perform in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and lived.

15 And it was given him to give life to the image of the beast, and that the image of the beast should speak: and should cause, that whosoever will not adore the image of the beast, should be slain.

16 And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a mark in their right hand, or in their foreheads.

17 And that no man might buy or sell, but he that hath the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. He that hath understanding, let him compute the number of the beast. For it is the

^a Gen. ix. 6; Matt. xxvi. 52.

Dr. Wells, in his amendments, has corrected the Prot. translation, and restored the reading *ἐστὶν*, *stetit*, as we find it in the Latin Vulgate. I have reckoned near upon a hundred places in the Apocalypse only, wherein Dr. Wells has preferred those readings in the Greek MSS. which are conformable to our Latin Vulgate.

CHAP. XIII. VER. 1. *I saw a beast coming out of the sea.* By this first beast several understand antichrist, as S. Iren. l. 5, c. 28, and S. Greg. l. 31, Moral. c. 41. But this is not certain. By the *other beast* ^acoming up out of the earth, (ver. 11,) many understand antichrist's false prophet, some famous impostor and magician in antichrist's time, who will do great wonders and signs. The *seven heads and ten horns*, may again signify a great number of kings and princes, who shall be overcome by antichrist, and submit themselves to him. Wi.—This first beast, with seven heads and ten horns, is probably the whole company of infidels, enemies and persecutors of the people of God, from the beginning to the end of the world. The seven heads are seven kings, that is, seven principal kingdoms or empires; which have exercised, or shall exercise, tyrannical power over the people of God: of these, five were then fallen, viz. the Egyptian, Assyrian, Chaldean, Persian, and Grecian monarchies: one was present, viz. the empire of Rome: and the seventh and the chiefest was to come, viz. the great antichrist and his empire. The ten horns may be understood of ten lesser persecutors. Ch.

VER. 2. The whole of this is by Pastorini applied to the empire of Rome, which was composed of the territories of the three preceding empires, which are represented by Daniel under the figure of these animals. And as the body of the beast was like to a leopard, the centre and capital of the Roman empire under antichrist will be the Grecian empire, denoted by the leopard, of which Constantinople became the capital. Various interpreters explain the whole of this vision by different ways. A.

VER. 3. *One of his heads, &c.* Some understand this of the mortal wound which the idolatry of the Roman empire (signified by the sixth head) received from Constantine: which was as it were healed again by Julian the apostate. Ch.

VER. 6. *His tabernacle, &c.* That is, his Church, and his saints. Ch.

VER. 8. *Slain from the beginning.* In the foreknowledge of God; and inasmuch as all mercy and grace, from the beginning, were given in view of his death and passion. Ch.

VER. 11. *I saw another[†] beast, &c.* He had two horns like those of the Lamb, pretending to imitate Christ by an outward sanctity, and by working strange things. Wi.—This second beast with two horns may be understood of the heathenish priests and magicians, the principal promoters both of idolatry and persecution. Ch.

VER. 12. *He executed all the power of the former beast in his sight, or before him, doing great wonders, as Christ foretold should be done by false prophets, (Matt. xxiv. 24,) making even fire by lightning come down from heaven, as the devil was permitted to do in the time of Job. Chap. i.—He caused men to adore*

*the first beast, whose deadly wound was healed, and the image of the first beast, of antichrist, to be adored, and that no one should buy or sell any thing, unless he had on his forehead, or on his arm, some particular mark, called the character of this false Christ, or antichrist; or his name, or the number of his name, that is, his name which was made up of numeral letters, 666; but, as S. Irenæus thinks, in Greek letters or characters, as S. John wrote his Revelation in Greek. According to the application made by the bishop of Meaux, &c., by the first beast with seven horns were signified the cruel persecutors of the Church, Dioclesian and other six persecuting emperors, to wit, Maximian Hercules, Galerius Maximian, Constantius Chlorus, (father to Constantine,) Maxentius, Maximinus, and Licinius. These they look upon to have been the seven heads of the first beast, and by this beast they understand the idolatry of the heathen Roman empire; and by the *ten horns*, a great many barbarous nations, who in their time made irruptions and pillaged the empire, and afterwards brought destruction to the whole Roman empire, to wit, the Goths, Vandals, and the rest. The resemblances of a leopard, bear, and lion; are introduced with an allusion to what is written by the prophet Daniel, (chap. vii.,) meaning the four great empires: by the leopard, that of the Chaldeans; by the bear, that of the Persians; by the lion, that of the Grecians and of Alexander the Great; lastly, that of the Romans, which is not represented by any one beast, but as a compound of the others. When it is said that the beast had received a mortal wound, and was cured again, these interpreters understand the idolatry of the empire, which was in a great measure destroyed by Constantine, but which was again revived and renewed by Julian the apostate. He might well be said to have a *mouth speaking great things and blasphemies*; but his power lasted only for a short time, signified by forty-two months, though literally he did not reign so long. By the *other beast*, (ver. 11,) these interpreters, as also Dr. Hammond, understand the philosophers and magicians, with their auguries and pretended oracles of the heathen gods. As to the number of the name of the beast, 666, in these Greek letters *χξϛ*, nothing can be produced but mere conjecture. S. Irenæus; (l. 5, c. 30, p. 371, ed. Feuarentii) says, that according to the testimony of those who had seen S. John, the number of the beast was to be computed by Greek letters. He takes notice that this number of 666 may be found in several names. He produces some examples, and amongst others the word *Λατίνος*; of which he says, it may seem very likely that this is the name, because the last of the four empires, which were spoken of by the prophet Daniel, was then extant, and had this name of the empire of the Latins. But, says he, the word *Teitan* carries with it a greater probability. Yet, he concludes, that such expositions are uncertain, and he will not venture to say that this will be the name. Wi.*

VER. 18. *Six hundred sixty-six.* The numeral letters of his name shall make up this number. Ch.

^a V. 1. Though S. Irenæus, and also S. Greg., (l. 31, Mor. c. 41,) by the first of these two beasts understand antichrist, and others would have antichrist to be meant by one of the two, yet this is not to be looked upon as absolutely certain.

number of a man: and his number is six hundred sixty-six.

CHAP. XIV.

Of the Lamb, and of the virgins that follow him: Of the judgments that shall fall upon the wicked.

AND I saw: and behold a Lamb stood on Mount Sion, and with him a hundred forty-four thousand having his name, and the name of his Father, written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, was as of harpers, harping on their harps.

3 And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients, and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth.

4 These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God, and to the Lamb:

* Psal. cxlv.; Acts xiv. 14.

5 And in their mouth was found no lie: for they are without spot before the throne of God.

6 And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach to them that sit upon the earth, and over every nation, and tribe, and tongue, and people:

7 Saying with a loud voice: Fear the Lord, and give him honour, because the hour of his judgment is come: and adore ye him, *who made heaven, and earth, the sea, and the fountains of waters.

8 And another angel followed, saying: * She is fallen, she is fallen, that great Babylon: which made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice: If any man shall adore the beast, and his image, and receive his mark in his forehead, or in his hand:

10 He also shall drink of the wine of the wrath of God, which is mingled with pure wine, in the cup of his wrath, and he shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb:

11 And the smoke of their torments shall ascend up

† Isa. xxi. 9; Jer. li. 8.

not being witnessed by the consent of the primitive Fathers. The ancient Fathers, especially in the exposition of obscure prophecies, many times give us no more than their private opinions, or suspicions and conjectures, as S. Aug. expressly takes notice in this 20th book de Civ. Dei, (c. 19, tom. 7, p. 597, nov. ed.,) where he speaks of antichrist: so that though S. Irenæus had seen S. Polycarp, who was a disciple of S. John the evangelist, yet he delivers us divers things concerning antichrist, which are no more than his private opinions and conjectures, in which others do not agree with him; as that antichrist shall be of the tribe of Dan; that he shall sit in the temple of Jerusalem. He was also in an error as to Christ's reign of a thousand years upon the earth with his elect. Arethas, bishop of Cesarea, in Cappadocia, in the sixth age, in his commentary on the Apocalypse, (tom. 6, Bib. Patrum, edit. Colon.,) speaking of this opinion, that some would have the first beast (Apoc. xiii. 1) to be antichrist, and others the second beast, only says, quidam sic accipiunt, &c.

† V. 11. *Vidi aliam bestiam, eïdon άλλο θήριον.* Another wild beast. S. Irenæus calls this second beast *armigerum primæ*, and takes notice that he is also called in other places of the Apocalypse (chap. xvi. 13, and xix. 20, and xx. 10,) the false prophet, *pseudo-propheta*, of the first beast. By what is said in this chapter, this second beast must live and act at the same time with the first; for it is said, ver. 12, that he exercised all the power of the former beast in his sight, *ἐνώπιον αὐτοῦ*; and again, ver. 14, that he did wonders in the sight of the first beast, *ἐνώπιον τοῦ θηρίου*. 2. It is said that this second beast made all that dwelt on the earth adore the first beast. 3. That he made all persons make an image to the first beast, that was wounded and cured, and that they should be slain who adored not that image. 4. He caused that all persons should have the character of the first beast, and the number of his name, i. e. of the name of the first beast. All those who hold that the first beast in this chap. is antichrist, who is to come a little before the end of the world, hold in like manner that the second beast is not come, but will also come at the same time; and that he is to be a famous impostor and false prophet in antichrist's time. But they who hold the first beast not to be antichrist, but to be the idolatry of heathen Rome, by the second beast understand the philosophers and magicians, who were accustomed to raise the indignation of the pagan emperors against Christians. Dr. Hammond did not think it worth taking notice of, that so many writers of the pretended reformation would have the second beast to be a great many popes, whom they affirm to be the famous antichrist. Never was there a more groundless or a more malicious invention, without shadow of authority or reason, and evidently contradictory to both, which I may show as occasion offers, and as far as these short notes will permit. Here I shall only touch upon what relates to that which is said in this chapter. 1. The late reformers, some of them, make the first beast the popish antichrist, (as we may see in the bishop of Meaux, and also in Dr. Wells,) and some affirm this of the second beast. The two beasts are quite different: are they both the popish antichrist? 2. Some of them prove the popes to be the second beast, because the pope's mitre has a resemblance of his two horns: does this deserve an answer? See the bishop of Meaux. 3. Is it not as ridiculous to pretend that by fire coming from heaven, is meant the pope's excommunications? Is not the power of excommunication grounded in S. Paul? Do not the Protestants themselves own, and make use of this power? 4. Those Protestants who tell us the second beast is the popish antichrist, say that the first beast was the state of paganism in the Roman empire. This, as they own, was destroyed before the popes began to be antichrists: how does this agree with what is here said of the second beast, antichrist's armiger, that he exercised all his power in the sight and in the presence of the first beast? 5. How can they pretend that the popes ever ordered all to be slain who would not adore the first beast? (that is, heathen idols, or the images

of heathen gods, of Jupiter, Mars, &c.;) or who did not bear on his forehead or hand the character, the mark, or the number of some of their heathen gods or heathen emperors? 6. If the second beast be the popish antichrist, all those Protestants have been guilty of a grievous oversight, who have endeavoured to prove the popes antichrist, by finding the number 666 in their names, or in the word *Lateinos*; for it is evident by this chapter, (ver. 17,) that the number of the name belongs to the first beast, and not to the second. 7. This contradicts what the Protestants teach with S. Paul, (2 Thess. ii.,) that antichrist is to be the man of sin, who will make himself adored above all that is called or worshipped as God; whereas, in this place of the Apocalypse, the second beast does not make himself, but the first beast, to be adored. Therefore this second beast is not the popish antichrist. Of this more in the following chapters.

† Ibid. Est enim numerus hominis, et numerus ejus sexcenti sexaginta sex; ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ ἑξς. S. Irenæus, (l. 5, c. 30, p. 370,) numerus nominis bestię secundum Græcorum computationem per litteras quę in eo sunt, sexcentos habebit et sexaginta et sex. Eusebius, (l. 5, Histor. c. 8, ed. Valesii,) citing the words of S. Irenæus, in Greek, p. 172: ὅτι ὁ ἀριθμὸς τοῦ ὀνόματος τοῦ θηρίου, κατὰ τὴν τῶν ἑλλήνων ψῆφον διὰ τῶν ἐν αὐτῷ γραμμάτων ἐμφαίνεται. But he declares it rash and dangerous to affirm any thing: ἡμεῖς οὖν οὐκ ἀποκινδυνεύομεν, &c. As for the name itself, he proposes first *ἐνάνθας*; and then of *Lateinos* says, that valde verisimile est quoniam novissimum, regnum (to wit, of the four kingdoms, in Daniel) hoc habet vocabulum. It is evident he speaks of the empire, not of the Christian Church of Rome. Latini enim sunt qui nunc regnant, sed non in hoc nos gloriabimur. Sed et Teitan . . . omnium nominum, quę apud nos inveniuntur magis fide dignum est . . . but adds, nos tamen non periclitabimur in eo, nec asseverantes pronuntiabimus, &c. Dr. Wells in a note observes, that Mr. Mede and Mr. Whiston, without sufficient grounds, take notice of this conjecture of S. Irenæus, as favouring their notion of the pope to be antichrist.

CHAP. XIV. VER. 1. Behold a Lamb, by which is divers times represented our Saviour Christ. Wi.

VER. 3. They sung as it were a new canticle. In these visions, after persecutions, are sometimes introduced rejoicings to encourage the servants of God in their sufferings from the wicked world.—No man could say (or sing) the canticle, but those hundred forty-four thousand: by which are signified the elect, who were not defiled with women. Some expound this literally of those who always lived virgins; others understand all those who lived or died with a pure and clean heart, exempt from the corruption of vices, and of whom it is said, (ver. 5,) that in their mouth was found no lie, and that they were without spot before the throne of God. Wi.

VER. 6, 7. Another angel, . . saying: Fear the Lord.* By this angel are represented the preachers of the gospel, exhorting all men to a true faith and a good life. Wi.

VER. 8. Another angel, . . saying: . . She is fallen, she is fallen, that great Babylon. By Babylon, as observed before, may very probably be signified all the wicked world in general, whom God will punish and destroy after the short time of this mortal life: or may be signified every great city, and perhaps Rome returned to idolatry in the time of antichrist, a little before the end of the world: or may be signified the idolatry of heathen Rome, in the fourth age, when the Christian religion, under Constantine and his successors, began to triumph over paganism, i. e. according to those interpreters followed by Alcazar, Bossuet, P. Alleman, &c. Wi.—It is probable that here by the great Babylon is meant the city of the devil; that is, the universal society of the wicked: as Jerusalem is taken for the city and Church of God. Ch.

for ever and ever : neither have they rest day or night, who have adored the beast, and his image, and whosoever did receive the mark of his name.

12 Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying to me : write : Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours : for their works follow them.

14 And I saw, and behold a white cloud : and upon the cloud one sitting like to the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat upon the cloud : "Put to thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is ripe.

16 And he that sat on the cloud, put his sickle to the earth, and the earth was reaped.

17 And another angel came out of the temple, which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, who had power over fire : and he cried with a loud voice to him that had the sharp sickle, saying : Put to thy sharp sickle, and gather the clusters of the vineyard of the earth : because the grapes thereof are ripe.

19 And the angel put his sharp sickle to the earth,

• Joel iii. 13 ; Matt. xiii. 39.

VER. 13. *Blessed are the dead*, (all the dead,) *who die in the Lord*, and not the martyrs only, for their works follow every one. Wi.—It is understood of the martyrs, who die for the Lord. Ch.—*For their works follow them*. This is said in express contradiction to those who denied the necessity of good works, and maintained the indifference of actions. This seems to have been the doctrine of the Nicolaites and other heretics of those times. Calmet.

VER. 14—20. *Like to the Son of man*. That is, to our Saviour Christ, sitting on a white cloud, with a crown of gold, and in his hand a sharp sickle. And another angel, desiring of him to do justice, by putting to his sickle, because the harvest of the earth was ripe, dry, and withered ; i. e. the wicked, ripe for punishment. The like is again represented by the sickle, which is said to be put to the clusters of the vineyard ; and they were cast into the great wine-press, or lake of the wrath of God, into hell, where the blood is said to come out *even up to the horses' bridles, for a thousand and six hundred furlongs* : a metaphorical way of expressing the exceeding great torments of the wicked in hell. Wi.

* V. 6, 7. I cannot but admire how Dr. W., after his *learned modern divines*, Mr. Mede and Mr. Whiston, could hook in the popish antichrist in so many places on this chapter, as ver. 7, where it is said *fear God*, the Christians, says he, are *forewarned not to fall into any corruptions the visible Church afterwards fell into, particularly popery*. According to a great many of our Prot. adversaries, the popes have been the great antichrist ever since the destruction of the heathen Roman emperors in the fourth age, and yet no man ever dreamt of it or suspected it. This invention, which doubtless was suggested by the most subtle adversary of popery, first came, says the bishop of Meaux on the Apocalypse, from the late Manicheans, a sect among the Albigenses, as infamous for their errors as for their manners, (see Nat. Alex. tom. 6, Sæc. 11, et 12, p. 490, et tom. 7, Sæc. 13, p. 66,) who, among other detestable blasphemies against God, against Jesus Christ and his blessed Mother, taught the people that pope Silvester in Constantine's time was antichrist, and the Church from that time was become *a den of thieves, and the harlot in the Apocalypse*. I scarce think the reasons they brought will be approved by the writers of the late reformation, inasmuch, said they, as the Church and ministers of the Church were then permitted to receive ecclesiastical benefices and revenues. These heretics were followed in some points by Wycliffe and his disciples ; but perhaps, upon a strict examination, they only meant that the pope and bishops taught antichristian doctrine, and so were to be esteemed adversaries to Christ and precursors of antichrist. We may look upon Luther, (though he denied the Apocalypse of S. John to be canonical Scripture,) and the Lutherans and Calvinists, to be the true inventors of this empty and incoherent fable of the popish antichrist, twelve hundred years after the popes had successively one after another been the one, great, and famous antichrist. I cannot think that the learned men among the Protestants believe the popes to be antichrist, especially since time, that discovers what is true as to matters of fact, that are pretended to be foretold, has confuted the conjectures of de Moulin, Jurieux, Mede, Whiston, &c. I must here do justice to divers learned men of the Protestant communion. Grotius, in a letter (epist. 557) to the Protestant John Gerard Vossius, tells him, "that they who did not believe the popes to be antichrist, nevertheless judged it necessary to give such interpretations, for the public good of the Protestant religion." See M^{ons}. de Meaux in his advertisement, num. 1. Of our English Pro-

and gathered the vineyard of the earth, and cast it into the great wine-press of the wrath of God :

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even up to the horses' bridles, for a thousand and six hundred furlongs.

CHAP. XV.

They that have overcome the beast, glorify God. Of the seven angels with the seven vials.

AND I saw another sign in heaven great and wonderful, seven angels having the seven last plagues : for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God :

3 And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying : Great and wonderful are thy works, O Lord God Almighty : just and true are thy ways, O King of ages.

4 * Who shall not fear thee, O Lord, and magnify thy name ? For thou only art holy : for all nations shall come, and shall adore in thy sight, because thy judgments are manifest.

5 And after these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened :

6 And the seven angels came out of the temple, having

* Jer. x. 7.

testants, I have read Dr. Hammond's paraphrase and notes on the second chapter of Thessalonians ; and on the Revelation, or Apocalypse, he never pretends that the popes are antichrist. The predictions in S. John, of the *beasts*, of the *fall of Babylon*, of the *great harlot*, he expounds, as fulfilled already, by the destruction of pagan Rome, and of its idolatry, superstitions, auguries, under the heathen emperors, much after the same manner as Alcazar, and as the bishop of Meaux, and other Catholic writers. Mr. Richard Montague, in his Gag. p. 74, writes thus : "Whether the pope be that antichrist, or not, the Church (of England) resolveth not, tendereth it not to be believed any way. Some, I grant, are very peremptory indeed that he is. He, for instance, who wrote and printed it, I am as sure the pope is antichrist, that antichrist spoken of in the Scripture, as that Jesus Christ is God : but they that are so resolute, peremptory, and certain, let them answer for themselves. The Church is not tied, nor any one that I know of, to make good their private imaginations. For myself, I profess ingenuously I am not of opinion that the bishops of Rome personally are that antichrist . . . nor yet that the bishops of Rome successively are that antichrist," &c. He only holds the pope and papists to be antichrists improperly in the sense that S. John says, *there are many antichrists*. He cites for the same opinion Melancthon and others. Mr. Thorndike, in his Just Weights and Measures, (c. 2,) speaking to these two points that the *pope is antichrist*, and *papists idolaters* : "The truth," says he, "is, they of the Church of Rome have overcharged us, in calling us heretics . . . but they that would have the *pope antichrist*, and the *papists idolaters*, have revived it upon them, and taken their revenge beyond the bounds of blameless defence . . . Let them not lead the people by the nose, to believe that they can prove the supposition, which they cannot," &c. The same Mr. Thorndike, in chap. 19, p. 125, &c., shows more at large that their *reverencing images in churches is no idolatry*. And again, (p. 149,) "*having showed, says he, why the Church of Rome cannot be charged with idolatry, I may from hence infer that the pope cannot be antichrist.*"

CHAP. XV. VER. 1. *I saw . . . seven angels, having the seven last plagues*. Many by these understand chastisements that will fall upon the wicked a little before the end of the world, and so take these plagues and vials that are poured out, in the next chapter, mostly in a literal sense. Others apply them to different calamities that happened to heathen Rome ; but the applications are so different, that they serve to convince us how uncertain they are. Wi.—Here is a new vision, great and wonderful, seven angels holding the figurative symbols of seven plagues. They are called the last, because in them is completed the wrath of God, being inflicted on mankind in the last period of the world, the period of Christianity. The first of these scourges takes place shortly after the commencement of the Christian era, and the seventh puts an end to the world. Past.

VER. 2. *I saw . . . a sea of glass, mingled with fire* : by which are signified the storms and dangers which they had happily passed : now they are said to be singing the canticle of Moses after he had passed the Red Sea, *Cantemus Domino*, "Let us sing to the Lord," &c. As Moses was a figure of Christ, and the Israelites of the Christians, so it is now called the canticle of the Lamb. Wi.

VER. 5. *And after these things*. Here the scene changes, and is carried back to the period of time that immediately precedes the seven plagues. This removal of the scene S. John insinuates by the unusual circumlocution, "after these things

the seven plagues, clothed in clean and white linen, and girded about the breasts with golden girdles.

7 And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the majesty of God, and from his power: and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAP. XVI.

The seven vials are poured out: the plagues that ensue.

AND I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven vials of the wrath of God upon the earth.

2 And the first went out, and poured out his vial upon the earth, and there fell a sore and most grievous wound upon the men, who had the mark of the beast; and upon them who adored his image.

3 And the second angel poured out his vial into the sea, and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third poured out his vial upon the rivers, and the fountains of waters, and they became blood.

5 And I heard the angel of the waters, saying: Thou art just, O Lord, who art, and who wast the holy one, who hast judged these things:

6 For they have shed the blood of the saints and prophets, and thou hast given them blood to drink; for they deserved it.

7 And I heard another from the altar, saying: Yea, O Lord God Almighty, true and just are thy judgments.

8 And the fourth angel poured out his vial upon the sun, and it was given to him to afflict men with heat, and fire:

9 And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, neither did they penance to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast: and his kingdom became dark, and they gnawed their tongues for pain:

11 And they blasphemed the God of heaven, because of their pains, and wounds, and did not penance for their works.

12 And the sixth angel poured out his vial upon that great river Euphrates: and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.

13 And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs.

14 For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth to gather them to battle against the great day of the Almighty God.

15 * Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

16 And he shall gather them together into a place, which is called in Hebrew Armagedon.

17 And the seventh angel poured out his vial into the air, and a great voice came out of the temple from the throne, saying: It is done.

18 And there were lightnings, and voices, and thunders, and there was a great earthquake, such as never hath been since men were upon the earth: such an earthquake, so great.

19 And the great city was made into three parts: and the cities of the Gentiles fell, and great Babylon came in remembrance before God, to give to her the cup of the wine of the indignation of his wrath.

20 And every island fled away, and the mountains were not found.

21 And great hail like a talent came down from heaven

* Matt. xxiv. 43; Luke xii. 39; Supra, iii. 3.

I beheld," and looked on the commencement of this scene. The temple opens, and the seven angels with the seven plagues proceed from the sanctuary to execute the work they are charged with. Past.

VER. 8. *The temple was filled with smoke, &c.*, as in the time of Solomon. 2 Par. vii. Wi.—The vials are given to the angels by one of the four living creatures, that is, by a prophet, because at that time the effects had not happened, but were to happen in time to come, and are therefore announced by way of prophecy; and the temple was filled with smoke, manifesting first the majesty of God, and secondly his power. Pastorini.

CHAP. XVI. VER. 1. *I heard a great voice.* All commentators seem to agree that the great city mentioned in the 19th verse, is to be understood of Rome, and that the plagues which are here foretold, are denounced against her. Calmet, Pastorini, &c.—*Go and pour out the seven vials, &c.* According to the exposition followed by the bishop of Meaux, all these seven vials are already past, being punishments and judgments exercised against the heathen emperors, from the time of Valerian even to the time of Julian, at whose death it might be said, (ver. 17,) *It is done.* Idolatry is destroyed, as to its public worship. Here in particular, by the drying up of the Euphrates, and by the armies of the East, these interpreters understand those of the Persians, who first gave the great shock to the empire in Valerian's time, and by whom afterwards Julian the apostate was defeated and killed. By the great Babylon, they also understand idolatrous Rome; and by the islands and mountains sunk by earthquakes, they understand the destruction of divers kingdoms. According to another interpretation, (which is very common,) all these judgments are to come before the end of the world; and will be in a manner literally executed about antichrist's time. At the first vial, men shall be struck with ulcers and wounds, not unlike to the sixth plague of Egypt. At the second and third vial, the sea and fountains shall be turned into blood, as in Egypt. At the fourth vial shall be excessive scorching heats, tormenting men, and burning every thing for their use. At the fifth vial, darkness, like that of Egypt. At the sixth vial, (ver. 12,) the Euphrates dried up, to open a passage for the armies from the East, to come and join the forces of antichrist. And the three unclean spirits like frogs, may signify devils sent by the dragon, or chief of the devils, to excite the wicked to all manner of unclean abominations. They are here said to be gathered together in a place called Armagedon, perhaps with an allusion to Mageddon, in the tribe of Manasses, where the two kings of Israel,

Ochozias and Josias, perished, 4 Kings ix. 21. And they are brought in only to signify a place of a great destruction. See also Zach. 12. 11. At the seventh vial, a voice, *It is done*, i. e. the reign of the wicked in general, and of antichrist, is at an end. Wi.

VER. 3. *And the second.* On pouring out the vial, follows the divine judgment. There appears blood, like that of a dead man. This passage, Pastorini is of opinion, alludes to the Arian heresy, which, like blood, flowed in vigorous circulation whilst in health and strength, gradually retarded its motion, as in a dying man, and was at last totally lost and stopped, like the circulation in a dead man. Hence every living soul died in the sea. Pastorini.—Calmet interprets it as a prediction of the calamities which befell the Roman empire, during the invasion of the Persians on the east, and the Goths and other barbarous nations on the west.

VER. 4. *Upon the rivers.* That is, on the Roman provinces in Italy, and Rome itself. This is the last stroke employed by the Almighty for the total destruction of Rome. The divine judgment being executed, the angel of the waters, that is, the angel that presided over the Roman states, cries out, (ver. 5, 6,) *Thou art just, &c.* Pastorini.

VER. 8. *And the fourth angel.* Here is the punishment of the Greeks during the siege of Constantinople by the Turks, where the fire engines, that were then made use of for the first time, so reduced the Grecian army, that the walls of the city were reduced to ashes, and the whole town to flames. Hence it appears how the Greeks were scorched with great heat; and how they blasphemed the name of God, appears too evident from the history of Notaros, admiral of the Constantinopolitan fleet. Past.

VER. 12. *River Euphrates.* That is, a passage is laid open for the potentates of the East to lay their destructive hands upon the countries on this side the Euphrates. For they are the spirits of devils working signs, which are sent forth by the eastern princes, to oblige all to unite in arms against the great day of the Almighty God. Pastorini.

VER. 16. *Armagedon.* That is, the hill of robbers. Ch.

VER. 19. *Great Babylon came in remembrance before God.* The time of God's punishing the wicked world is approaching: for by a third interpretation, Babylon may signify metaphorically all the wicked in general. Wi.

VER. 21. *And great hail like a talent came down, &c.** Which need not be

upon men: and men blasphemed God, because of the plague of the hail: for it was exceeding great.

CHAP. XVII.

The description of the great harlot, and of the beast upon which she sits.

AND there came one of the seven angels, who had the seven vials, and spoke with me, saying: Come, I will show thee the condemnation of the great harlot, who sitteth upon many waters.

2 With whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the wine of her prostitution.

3 And he took me away in the spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was clothed round in purple and scarlet, and gilded with gold, and precious stones, and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication.

5 And on her forehead a name was written: A mystery: Babylon the great, the mother of the fornications and abominations of the earth.

6 And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And when I had seen her, I wondered with great admiration.

7 And the angel said to me: Why dost thou wonder?

taken literally, but only metaphorically, to signify the heavy weight of God's judgments upon sinners. Wi.

* V. 21. Et grando magna sicut talentum, ὡς ταλάντια, quasi talentaris. The Prot. and Mr. N. translate hail about the weight of a talent, as if every hailstone were of that weight.

CHAP. XVII. VER. 1. I must repeat what I have already taken notice of, both in the preface to the Apocalypse, and sometimes in the annotations, that there are three ways of expounding all the visions of this Revelation, from the end of chap. xiii. to the end of ver. 10, chap. xx., which all of them seem grounded on the opinions of the ancient Fathers. According to the first, all these visions are only to be fulfilled in antichrist's time, a little before the end of the world. According to the second, the visions may be applied to particular events, which happened in the first three or four ages, under the persecuting heathens, till by Constantine, and the succeeding Christian emperors, idolatry by degrees was extirpated, and the faith of Christ triumphed over all its enemies, whether Jews or pagans. According to the third, by the great city of Babylon, is mystically and metaphorically signified all wicked great cities in the world, all the multitude of the wicked dispersed in all nations, their short and vain happiness, their persecutions and oppressions of the good and faithful servants of God, who live piously in this world, and who are called to be citizens of the celestial Jerusalem in the kingdom of God, where he reigneth for ever with his angels and saints, and where they all reign with him, happy in his sight and enjoyment. Wi.—*Of the great harlot.* Nothing can be better applied than this epithet to ancient Rome, which had conquered almost all the kingdoms of the known world, as it is said in ver. 18, she is the great city, a kingdom, which hath dominion over the kings of the earth; ver. 3, it was built upon seven mountains; ver. 6, was watered with the blood of the saints and martyrs of Jesus Christ; and in fine, ver. 5, it was the great Babylon, as S. Peter, in his First Epistle, pleases to call it. Calmet.—*Come, I will show thee the condemnation of the great harlot, . . . Babylon . . . the mother of the fornications.* By this harlot, and this Babylon, is signified the multitude of all the wicked of all times and places.—*The beast*, that is, the devil, carries her, whose suggestions the wicked follow. He comes out from the bottomless pit. He was, i. e. had a much greater and more extensive power over the wicked world before Christ's coming and incarnation; and he is not, i. e. according to S. Aug., his power hath been much extenuated and lessened since that time. He is bound or chained up for a thousand years, as it is said, chap. xx. 2. By which may be understood all the time from Christ's coming, and the establishing of his Christian Church, till the last and severest persecution under antichrist. See S. Aug. l. 20, de Civ. Dei, c. 7. The scarlet coloured beast, the devil, called the prince of this world, on whom the harlot gilded with gold sat; that is, all the wicked, and particularly all wicked kings and princes, with their worldly greatness, who were drunk with the wine of her prostitution; that is, who abandoned themselves and indulged their passions with all sensual pleasures, and contented themselves with the vain and deceitful happiness of this life; to be convinced of which, the angel is said to have taken S. John in spirit into a wilderness from the company of the wicked world, the better to see and contemplate the vanity of their short and false happiness. Wi.

VER. 4. Cup. full of the abomination, &c. These are common scriptural

I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

8 The beast which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants of the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast, that was, and is not.

9 And here is the understanding, that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings.

10 Five are fallen, one is, and the other is not yet come: and when he shall come, he must remain a short time.

11 And the beast that was, and is not: the same is also the eighth: and is of the seven, and goeth into destruction.

12 And the ten horns, which thou sawest, are ten kings: who have not yet received a kingdom, but shall receive power as kings one hour after the beast.

13 These have one design, and their strength and power they shall deliver to the beast.

14 These shall fight with the Lamb, and the Lamb shall overcome them; because he is Lord of lords, and

* 1 Tim. vi. 15; Infra, xix. 16.

expressions for the abominations of idolatry, with which ancient Rome had notoriously defiled herself.

VER. 5. *A mystery.* That is, a secret, because what follows of the name and title of the great harlot is to be taken in a mystical sense.—*Babylon.* Either the city of the devil in general; or, if this place be to be understood of any particular city, *pagan Rome*, which then and for 300 years persecuted the Church, and was the principal seat both of empire and idolatry. Ch.

VER. 8. *The beast which thou sawest.* This beast, which supports Babylon, may signify the power of the devil; which was, and is not, being much limited by the coming of Christ, but shall again exert itself under antichrist. The seven heads of this beast are seven mountains or empires, instruments of his tyranny; of which five were then fallen, as above, chap. xiii. ver. 1. The beast itself is said to be the eighth, and is of the seventh; because they all act under the devil, and by his instigation, so that his power is in them all, yet so as to make up, as it were, an eighth empire distinct from them all. Ch.

VER. 9. *Seven mountains.* We have already observed that ancient Rome stood upon seven mountains. The same cannot be said of modern Rome, as some of the hills are not dwelt upon.—*The seven heads . . . are seven kings*, or seven Roman emperors, who were particularly distinguished as the chief supporters of idolatry, and the most virulent persecutors of the Christian religion. Their names were Nero, Domitian, Severus, Decius, Valerian, Dioclesian, and Antichrist.—*Five of them are fallen* or gone, viz. Nero, Domitian, Severus, Decius, Valerian, who supported the idolatrous empire for a time; *one is*, viz. Dioclesian, with whom the reign of idolatry falls; and *the other is not yet come*, that is, antichrist.

VER. 10. *Five are fallen, one is, and the other is not yet.* The meaning of this is obscure. But it is not improbable that by these seven kings may be understood the collection of kings, in what are called the seven ages of the world, from its creation to its consummation. Wi.

VER. 11. *The beast that was, and is not: is the eighth: and is of the seven.* The devil reigns with the kings in all these ages: he is of the seven, because he is the prince under whom reign the wicked in all ages: he is also the eighth, inasmuch as he is their prince, and they are only his instruments. Wi.

VER. 12. *The ten horns*, or ten kings, which thou sawest, as yet have received no kingdom, but shall receive power as kings one hour after the beast; or, as it is in the Greek, with the beast. According to the common interpretation, this must be referred to ten, or many kings, who are different from all the wicked kings that had been, and who should follow and live at the same time with the beast, by which here seems to be signified antichrist. Wi.—*Ten horns.* These denote ten kings or ten powers; namely, Goths, Huns, Alans, Vandals, Saxons, Burgundians, Franks, Heruli, Suevi, &c., the chief of the barbarians that invaded the Roman empire in the fifth century.—*They shall receive power as kings one hour after the beast*; that is, they will serve under their own leaders, to assist pagan Rome a little against its enemies; and their one design is afterwards to take the fruitful provinces of Rome to themselves, which we know they did. Pastorini.—*Ten kings.* Ten lesser kingdoms, enemies also of the Church of Christ; which nevertheless shall be made instruments of the justice of God, for the punishment of Babylon. Some understand this of the Goths, Vandals, Huns, and other barbarous nations that destroyed the empire of Rome. Ch.

VER. 14. *These shall fight with the Lamb.* Their actions and affections being always led away with the love of this world, which is an enemy to Christ.

King of kings, and they that are with him are called, and elect, and faithful.

15 And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues.

16 And the ten horns, which thou sawest on the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

17 For God hath given into their hearts, to do that

and his doctrine: but the Lamb, Christ, shall overcome them, and punish them, when he pleases: for he, Christ, God and man, is Lord of lords, and King of kings; and as S. John says again, (chap. xix. 16,) has written on his thigh, the King of kings, and Lord of lords, to signify to us his Divinity, or Divine nature. Wi.—All these different people were either heathens or heretics, and of course were bitter enemies to the Catholic religion; but the Lamb overcame them, by turning their hearts, and converting them to be Christians.

VER. 15, &c. The waters which thou sawest, where the harlot sitteth, signify the different nations, in all which is a multitude of wicked, especially among the great ones of this world. Wi.—And the ten horns . . . shall hate the harlot. That is, ancient Rome; they will make her desolate, by laying waste all her provinces; they will make her . . . naked, by stripping her of her shining ornaments, her gaudy palaces, Egyptian obelisks, magnificent temples, theatres, triumphal arches, &c.—They will eat her flesh, by plundering her of her wealth and riches, with which she has fed herself by plundering the rest of the world; and lastly, they will burn her with fire; all which we know has been accomplished, even to a tittle. Past.—Alaric, the Goth, in 410, took the city, pillaged it, and delivered it over to fire and the plunder of the soldiers for three days. The only privileged places that escaped were the churches. Calmet.—Genseric plundered it for fourteen days, in 455, and set fire to it. Odoacer took it, and deposed the emperor, in 476; and Totila, in 546, burnt it, and reduced it to a solitude. Procopius says he left not one human creature in the city. Past.—The beast was taken, and with him the false prophet. We may take this as spoken by anticipation of antichrist, and his great impostor, or false prophet. For still after this, (chap. xx. 7,) is foretold, according to S. Aug., the last persecution by the devil, and by antichrist, with Gog and Magog: for it is then that fire came down from heaven, and was to devour them; and there it is expressed that the devil, who seduced them, and all the wicked, was cast into the lake of fire, into hell, where also the beast, antichrist, and the false prophet shall be tormented for ever and ever. Now to give a short account of the two other expositions. The first of them, followed by a great many, (as may be seen in Alcazar and Lapide,) holds that all these visions will come to pass in the short reign of antichrist, a little while before the end of the world. These interpreters are divided about the signification of Babylon: some understand Babylon the metropolis of Chaldea, where they think that antichrist will begin to reign; others understand Constantinople, the seat of the Turkish empire, which is also built upon seven hills; but many understand Rome, not Christian Rome, but Rome that was a heathen city in the first ages, and which they think will be heathen Rome again in antichrist's time. See a great number of the Fathers and interpreters for this opinion cited by a Lapide. By the beast that carries her with her idolatry and vices, they understand the devil; and by the seven heads and ten horns, kings, who shall be in the time of antichrist, and submit themselves to him. All these kings and persecutors will receive their power one hour after, or with the beast, by which they rather understand antichrist, whose reign shall be short, as shall be that of the devil, who shall be let loose, and have greater power for a little while. By the eighth, who is of the seven, they understand the devil, because all the seven will be as it were his instruments. The same kings who committed fornication with the harlot, are also said to hate her, and burn her, says Gagneus, by being the cause of her damnation and destruction: for none are greater enemies than sinners' accomplices. As to the other exposition, (of which see Alcazar, the bishop of Meaux, &c.) they look upon all these visions till the last persecution under antichrist, (chap. xx. 7, 10,) to be already fulfilled by the destruction of the heathen Roman empire, as they are also expounded by Dr. Hammond. These interpreters conclude that by Babylon must necessarily be understood Rome, because it is said that seven heads, upon which the woman sitteth, are seven mountains; and and it is well known that Rome is built upon seven hills; and secondly, because the woman is said to be the city, which hath a kingdom over the kings of the earth. But first, those seven mountains are also called seven kings; secondly, Constantinople is also built upon seven hills; thirdly, seven may be taken for many. And I cannot but take notice, that some expressions in this and in the next chapter, seem to agree better with that exposition, which takes Babylon for the multitude of all the wicked: as when we read, (chap. xviii. 3,) that all nations have drunk of the wine of the wrath of her fornication; (ver. 23,) that all nations were deceived by her sorceries; (ver. 24,) that in her was found the blood of the prophets, and of the saints, and of all that were slain upon the earth. Wi.

CHAP. XVIII. In this chapter is a repetition of the fall of Babylon and the mourning of other nations, and their consternation for its sudden destruction, to which may be applied the three mentioned expositions. It is from the mysterious visions of these revelations, especially in the 17th and 18th chapters, that divers Prot. writers would make the people believe that all the popes for above twelve hundred and sixty years have been the detestable antichrist, the great whore of Babylon, the monstrous beast with seven heads and ten horns. This new invention, and their wild fancies upon it, are full as monstrous as the beast. The obscurity of the visions furnishes them with a more convenient handle for their main design, which is to make the pope and popery odious to the people, where they can with less hazard advance their groundless and licentious expositions: and where the ex-

which pleaseth him: that they give their kingdom to the beast till the words of God be fulfilled.

18 And the woman which thou sawest, is the great city, a kingdom which hath dominion over the kings of the earth.

CHAP. XVIII.

The fall of Babylon: kings and merchants lament over her.

AND after these things I saw another angel coming down from heaven, having great power: and the earth was enlightened with his glory.

pressions are mystical and allegorical, it is no hard matter, said Dr. Hammond, to transform any thing into any thing, and thus to lead the people by the nose, said Mr. Thorndike on this very subject. It may be observed that the Fathers, or ancient interpreters, sometimes give us their private conjectures and opinions, as S. Augustine takes notice, in which others do not join with them. But whosoever consults the primitive Fathers, as I make bold to say I have done with all possible exactness, will find that the Scripture and Fathers unanimously agree in these three following points, (utterly destructive of their systems of the popish antichrist,) to wit: 1. That antichrist must be one single man; 2. that he shall not come till about the end of the world; 3. that he shall but reign a very short time. In the Holy Scriptures we only find the word itself, antichrist, five times, that is, in the 1st and 2nd Epistle of S. John. In four of these places, he only speaks of antichrists, improperly so called, as being seducers and adversaries of Christ; and of the one proper antichrist he only says, (1 Ep. ii. 18,) as you have heard that antichrist cometh, or is to come. But it is generally agreed, even by Protestants, that S. Paul (2 Thess. ii.) speaks of the great antichrist; and there he is called the man of sin, the son of perdition, he who opposeth, and is lifted up above all that is called God, or that is worshipped, &c. S. Paul also there adds, then that wicked one shall be revealed, (i. e. about the time of the day of judgment,) whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming: from which it follows, both that antichrist is to be one man, and that his coming and the glorious coming of our Saviour shall concur together. If our adversaries will understand the predictions of the prophet Daniel (chap. vii. &c.) of antichrist, and not only of Antiochus, he must also be one particular king, who shall overcome other kings, that little horn that sprang up amidst other ten horns. In the Revelation or Apocalypse of S. John, we nowhere find the name of antichrist. Secondly, I take notice that divers of the ancient Fathers, as S. Chrys., S. Cyril of Jerusalem, Theodoret, &c., never bring any passages out of the Apocalypse when they speak of antichrist. Thirdly, nor is this to be wondered at, since divers of them by the beast, Babylon, and the scarlet whore, understood the devil, or heathen Rome with its heathen Roman emperors, and taught that all those visions till the 20th chapter are fulfilled already, before the coming of antichrist. Nothing that the Protestants bring, as I think, has even the face or appearance of an objection, unless it be when they tell us, that by Babylon in S. John's Revelation is meant Rome; therefore, say they, the Church of Rome must be Babylon, and the scarlet whore that sitteth there must be the pope with his cardinals, clothed in scarlet and purple. I answer: All Catholics, and all men of sense, have reason to wonder and ask by what kind of logic they have hooked or drawn into the consequence the Church of Rome. There is not, as the bishop of Meaux desires the Protestants to take notice, in all these visions and predictions the least hint or insinuation of a fallen corrupted church, but of a heathen city and pagan empire. Many by Babylon understand the multitude of the wicked in general: but we will willingly allow that by Babylon was meant Rome, yet not Christian Rome or the Church of Rome, but heathen Rome and its pagan emperors, with their dresses of purple and scarlet. Now as to the ancient Fathers, and what they have witnessed and delivered to us concerning the three above-mentioned points. S. IRENEUS, on whose testimony the Protestants seem to lay the greatest stress, tells us, (1. 5, c. 30, p. 361, ed. Rig.) that antichrist shall be a wicked king . . . who shall overcome ten other kings. He also makes his conjecture on the number of the name of a single man. As to the time of his coming, he says, (p. 363,) that it shall be at the end of the world, and when the end of all things shall come. That he shall reign upon the earth three years and six months; or, as he says again, for forty-two months. Rex impius et injustus . . . novissimo tempore . . . quoniam finis fiet . . . regnans annis tribus et sex mensibus, &c. S. CHRYSOSTOM (tom. 6, nov. ed. Ben. p. 238): What is the little horn? I say it is antichrist appearing among some kings, and that he is a man, ἀνθρωπὸς ἑστῶς. See also his 3rd homil. on 2 Thess. Who is antichrist? a certain man, &c., ἀνθρωπὸς τις. And hom. 4. Antichrist, says he, will be destroyed by Christ's coming, &c. THEODORET, on Daniel (c. 7, t. 2, p. 631, ed. Par., 1642): The little horn is antichrist, &c. And c. 11. He will glorify the god Maozim in this place: which the Protestants may take notice of, that he expounds thus: Instead of the gods which his forefathers adored, he will set himself up for the strong and powerful god, signified by the word Maozim. See on 2 Thess. tom. 3, p. 386. Antichrist is called the man of sin, because by nature a man, who will call himself the Christ, &c. God hath decreed he shall appear at the end of the world: παρὰ τὸν τῆς συντελείας καιρὸν. S. CYRIL OF JERUSALEM (Cat. 15, p. 162, ed. Par. 1640): The devil will bring a certain man, a magician, falsely calling himself the Christ. And this will come after the time of the Roman empire, and when the end of the world shall approach: τῆς τοῦ κόσμου συντελείας. He shall be destroyed by the glorious coming of Christ. He will act only for three years and six months: ἐν τρία ἔτη μὲν, καὶ μῆνας ἕξ. He brings proofs, p. 165 and 166, to show that antichrist's reign will last but three years and a half, being also expressed by months. And these things, says he, we draw from the divine Scriptures, ἐκ θείων γραφῶν, yet does not bring any place out of the Apocalypse. Theophylact, Oecumenius, and Euthymius follow S. Chrysostom. S. JOHN DAMASCEN, in the eighth age,

2 And he cried out with a strong voice, saying: ^a Babylon the great is fallen, is fallen: and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird:

3 Because all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have committed fornication with her: and the merchants of the earth have been made rich by the abundance of her delicacies.

4 And I heard another voice from heaven, saying: Go out from her, my people: that you be not partakers of her sins, and that you receive not of her plagues.

5 For her sins have reached even to heaven, and the Lord hath remembered her iniquities.

6 Render to her as she also hath rendered to you: and double ye the double according to her works: in the cup, wherein she hath mingled, mingle unto her double.

7 As much as she hath glorified herself, and hath been in delicacies, so much torment and sorrow give unto her: because she saith in her heart: ^b I sit a queen, and am not a widow: and sorrow I shall not see.

8 Therefore shall her plagues come in one day, death,

^a Isa. xxi. 9; Jer. li. 8; Supra, xiv. 8.

and mourning, and famine, and she shall be burnt with fire: because God is strong, who shall judge her.

9 And the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep, and bewail themselves over her, when they shall see the smoke of her burning:

10 Standing afar off for fear of her torments, saying: Woe! woe! that great city, Babylon, that mighty city: for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her: for no man shall buy their merchandise any more:

12 Merchandise of gold, and silver, and of precious stones, and pearl, and of fine linen, and purple, and of silk, and scarlet, (and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and iron, and marble,

13 And cinnamon) and of odours and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits of the desire of thy soul are depart-

^b Isa. xlvii. 8.

(l. 4, Orthod. Fid. c. 28, ed. Basil, p. 389,) says that antichrist is to come *at the end of the world*. None of these writers dreamt that the bishops of Rome were antichrist. The Latin Fathers, upon antichrist, deliver us the very same truths. TERTULLIAN, to omit other places, l. de Resur. Carnis, c. 27: *Those, saith he, in antichrist's time at the end of the world, &c.* S. CYPRIAN, in the middle of the third age, (Ep. 56, ed. Rig., and in other epistles,) was apprehensive that the time of antichrist was then approaching, as divers of the Fathers feared the same in their time, but he always joins with antichrist *the end of the world*. Scire debetis et occasum sæculi, et antichristi tempus appropinquasse . . . prænuntiata sunt hæc futura in fine sæculi, deficiente jam mundo et antichristo propinquante. See Ep. 68, ad Clerum in Hispania, p. 115. See LACTANTIUS, l. 7, Div. Institut. c. 17: *Antichrist, says he, will come; imminente jam temporum conclusione, &c.* S. HILARY (on Matt. xxiv. can. or cap. 26) tells us, that antichrist is to come when the *day of judgment is at hand*. See also can. 33. See S. AMBROSE, (t. 1, de Ben. Prophet. c. 7, p. 523,) where he also thinks that antichrist will be of the tribe of Dan. See t. 2, in Psal. 45, p. 1028. S. JEROM (on Dan. vii. tom. 3, p. 1101, nov. ed.) says, that by the *little horn* is meant antichrist. "Let us say what all ecclesiastical writers have delivered to us, that *at the end of the world*, when the kingdom of the Romans is to be destroyed, there will be ten kings, who will divide among them the Roman world, and the eleventh will rise up, a little king, who will overcome three of those ten . . . and the other seven will submit to the conqueror." Take notice, that these words, "what all ecclesiastical writers have delivered to us," *quod omnes ecclesiastici scriptores tradiderunt, in consummatione mundi, quando regnum est Romanorum, &c.*, are not to be extended to every particular in this sentence, but only to what he and other ecclesiastical writers agreed in, to wit, that antichrist was not to come till about the *end of the world*, and that the heathen Roman empire was first to be destroyed. S. Jerom also (on Daniel, p. 1103) says, the reign of antichrist will but last *three years and a half*. On the 12th chapter, (p. 1133,) he takes notice that the same short time is signified by 1260 days. P. 1127, he tells us Antiochus was a *figure* of antichrist, but that many things in that prophecy agree better to antichrist himself at the end of the world: *rectius in fine mundi hæc facturus est antichristus*. See also his Ep. to Algasia, tom. 4, part 1, q. 11, p. 200. S. AUGUSTINE began his learned work, *de Civ. Dei*, soon after the destruction of Rome by Alaric, about an. 410, as he tells us, l. 2, Retract. c. 43, though he did not finish these books till about the year 427. He is far from finding any certainty of the approach of antichrist, as I shall have an occasion to show on chap. xx. of this Apocalypse; and shall only here take notice, that he delivers it as a certain truth, that the reign of antichrist will but last *three years and a half*, (l. 20, c. 23,) which he tells us we are the more certain of, the same short time being expressed in the Scriptures by years, by months, and by days; *tres annos et semissem, etiam numero dierum aliquando, et mensium numero declaratur*. S. GREGORY, in his moral books on Job, (tom. 1,) makes frequent mention of antichrist, little dreaming that his predecessors for almost two hundred years, that he himself and his successors for so many ages, were antichrist, foretold in the Apocalypse. L. 12, c. 15, p. 410, he says antichrist will be permitted to be exalted for a *little time*; *parvo tempore*. L. 13, p. 32, he calls him that *damnable man* whom the apostate angel will make use of *at the end of the world*; in fine mundi: and again, (l. 29, c. 7, p. 925,) in mundi termino, &c.—Now to conclude from what hath been said. The Scripture, and all both Greek and Latin Fathers, acknowledge no particular antichrist, properly so called, but him who shall be *one single man*, who is not to come till about the *end of the world*, who is to reign but a *short time*. Let our adversaries reconcile this doctrine with their systems of the popish antichrist, whether *emphatical* or *mystical*. They tell us that 1260 days, being prophetic days, must be taken for years; and that just so long must reign the popish antichrist. It is true we have

two examples in Scripture, and only two, as the bishop of Meaux observes, in which days are put for years, to wit, Numb. xiii. 34, and Ezech. iv. 5, and in both places we are admonished that days unusually stand for years. And certainly, unless we have particular proofs to the contrary, days even in the writings of the prophets are to be taken for days, months for months, years for years. Now in this place, since the same term of antichrist's reign both in Daniel (to whom S. John alludes) and in the Apocalypse, is also expressed by as many years and months as come to no more than 1260 days, it is manifest that S. John by days means days, and not years. See divers other convincing proofs of this matter in the advertisement of the bishop of Meaux, num. 24. This the ancient Fathers saw very well, and so not one of them understood this of a number of so many years. Yet unless we allow this arbitrary and groundless exposition, that by 1260 days are meant years, the whole system of so many popes being antichrist is utterly destroyed. But let us see what pleasant work they can make of it, if we suppose days to be years; with a second supposition, that above two hundred men are *one* man; and with a third, that the end of the world, at which antichrist is to come, has now been ending for 1260 years. The popish antichrist, say they, is to last 1260 years and no longer: and they are certain that he began some time in the fifth age, as soon as the Roman empire was destroyed by ten kings; for the popish antichrist was to begin with those kings that began to reign *with the beast*, and the pope renewed heathenism and idolatry at that very time. From hence they have made different computations: 1. From the year 410, when Alaric, the Goth, pillaged and almost destroyed Rome; add to this number 1260 years, and the antichristian reign of the popes should have come to a period in 1670, or thereabouts. This by the event being found a mistake, others, as Jurieux and Mr. Whiston, found out a new epoch, and dated the beginning of the popish antichrist from the year 455 or 456, under the great, learned, and virtuous S. Leo, when Genseric, the Vandal, again plundered Rome; adding the aforesaid number, and the reign of the popish antichrist was to end in 1715 or 1716. The author of a late book, entitled *Charity and Truth*, laughs at Mr. Whiston, that he has outlived his nine whimsical demonstrations, by which in his Essay on the Revelation he had shown that the papacy was to expire in the year 1716. This term being also expired, and this popish antichrist going prosperously on at this present year, (1730,) under Benedict XIII., whom even the Protestants themselves commonly allow to be a very holy and virtuous pope or antichrist, some have computed that the beginning of this popish antichrist may be dated from the year 475, when both the dignity and name of the Roman empire ceased under Augustulus: and thus they may hope for the destruction of antichrist, and (as I think they hold) of the end of the world, just five years hence, 1735: Wi.

VER. 2. *Babylon the great is fallen, is fallen.* Idolatrous Rome is fallen. That mighty seat of power and dominion is fallen. Past.

VER. 4. *Go out from her, my people.* The people of God, the Christians, are all here told to leave the falling city, lest they be partakers of her sins, and receive of her plagues. At the time of Alaric's sacking Rome, many fled away to S. Jerom who was then in Judea; others fled into other parts, as many holy fathers testify. S. Jerom says, (Ep. 7,) that S. Paula and several illustrious Christian families had left Rome as if by particular inspiration, and retired into Judea. The holy pope Innocent was drawn by a particular providence out of the city, as Lot out of Sodom, that he might not see the ruin of a guilty people, says Orosius, lib. 7, c. 39. We read likewise that Melania, as if she foresaw the approaching catastrophe, had prevailed upon many Christians to retire with her from a city doomed to destruction. Histor. Laus. c. 118. In fine, we all know that when the storm broke out, the Christians took refuge and were saved in the churches of S. Peter and S. Paul, which Alaric had allowed to be places of safety. A.

VER. 13. We see here enumerated the articles of the luxury of the pagans

ed from thee, and all fat and goodly things are perished from thee, and they shall no more find them.

15 The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning,

16 And saying: Woe! woe! that great city, which was clothed with fine linen, and purple, and scarlet, and was gilded with gold, and precious stones, and pearls:

17 For in one hour are so great riches come to nothing: and every ship-master, and every one that sails into the lake, and mariners, and they that work at sea, stood afar off,

18 And cried out, seeing the place of her burning, saying: What city is like to this great city?

19 And they cast dust upon their heads, and cried out, weeping and mourning, saying: Woe! woe! that great city, wherein all were made rich, who had ships at sea, by reason of her prices: for in one hour she is made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles, and prophets: for God hath judged your judgment on her.

21 And a mighty angel took up a stone, as it were a great mill-stone, and cast it into the sea, saying: With this violence shall Babylon, that great city, be thrown down, and shall now be found no more.

22 And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be heard in thee: and no craftsman of any art whatsoever shall be found any more in thee: and the sound of a mill shall be heard no more in thee:

23 And the light of a lamp shall shine no more in thee; and the voice of the bridegroom and bride shall be heard no more in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy sorceries.

24 And in her hath been found the blood of prophets and of saints: and of all who were slain upon the earth.

Romans in dress, in ornaments, in furniture, in equipage, in the sumptuousness of their tables, &c. &c. Nothing is more remarkable than the extravagant luxury and profusion of some of the Roman emperors at their tables. Caligula once spent (according to Seneca) for a supper, 150,000 crowns. Suetonius tells us, that the emperor Vitellius would feast himself thrice, and often four times, in a day, spending 10,000 crowns at each meal. But now they are all gone; they are now the fuel of fire, and in one hour brought to nought. A.

VER. 20. *Rejoice . . . heaven, the holy apostles and prophets*, and all the holy ministers of the gospel: and holy men are invited here to rejoice, because the Divine justice is accomplished in the ruin of that guilty city. Past.

CHAP. XIX. VER. 1. Here we enter upon a new scene. Babylon the great is fallen. The saints are here represented rejoicing over the woman which was drunk with the blood of the saints. Chap. xvii. 6. Calmet.

VER. 7. *For the marriage, &c.* In the New Testament, the word marriage points out the establishment of the Church, the vocation of different people to the faith, or the reign of the Messiah. Calmet.

VER. 8. *Fine linen.* The symbol of justifications, or the good works and merit of her holy members; the most pleasing attire in which she can present herself to the Lamb. Her robe is *glittering and white*, because she has been purified as silver in the furnace, and washed *white* in the waters of tribulation and persecution. Pastorini.

VER. 10. *And I fell before his feet, to adore him.* They of the pretended reformation think they have here a clear proof that no veneration is due to angels and saints, and that papists in so doing are idolaters. In answer to this: First, they make S. John, the apostle, guilty of that idolatry which they lay to our charge. For they must suppose and grant that S. John, as to the dispositions of his mind and will, was just ready, or rather, falling down, did pay an idolatrous worship to the angel: and what Christian can believe this of so great an apostle, that after he had been favoured with all those extraordinary visions, he should either be so very ignorant as not to know what was idolatry, or so impious as to become guilty of it, and give Divine honour to any creature? And what makes S. John altogether inexcusable, (had it been idolatry,) we find him doing the very same a second time, in the last chapter of the Apocalypse (ver. 7 and 8); that is, falling down at the angel's feet to adore. Secondly, as it would be extravagantly unreasonable to suspect this apostle, this evangelist, this prophet of the new law, to be guilty of what every Christian, every Jew, knows to be idolatry; to wit, to give the honour due to God

CHAP. XIX.

The saints glorify God for his judgments on the great harlot. Christ's victory over the beast, and the kings of the earth.

AFTER these things I heard as it were the voice of many multitudes in heaven, saying: Alleluia: salvation, and glory, and power is to our God:

2 For true and just are his judgments, who hath judged the great harlot, which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

3 And again they said: Alleluia. And her smoke ascendeth for ever and ever.

4 And the four and twenty ancients, and the four living creatures, fell down and adored God, that sitteth upon the throne, saying: Amen: Alleluia.

5 And a voice came out from the throne, saying: Praise ye our God all his servants: and you that fear him, little and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying: Alleluia: for the Lord our God, the omnipotent, hath reigned.

7 Let us be glad and rejoice: and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself.

8 And to her it hath been granted, that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints.

9 And he saith to me: Write: * Blessed are they who are called to the marriage supper of the Lamb: and he saith to me: These words of God are true.

10 And I fell before his feet to adore him. And he saith to me: See thou do it not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus.

* Matt. xxii. 2; Luke xiv. 15.

alone to any creature whatsoever; so in reason we cannot but conclude that he was not for giving Divine honour to any angel, knowing them all to be God's creatures. If therefore he was about to pay Divine honour, we must either say that he took him who then appeared to him to be our Saviour Christ, God and man, as some expound it; or, which seems more probable, he was only for offering an inferior honour and veneration to the angel, such as he knew was lawful: and therefore he was for doing it afterwards a second time; though the angel would not receive it from S. John, to make us the more convinced of the great dignity of this apostle and prophet, who should be raised in heaven to a degree of glory, not inferior to that of the angels: and thus the angel tells him, that he is his fellow-creature, who with him must adore Almighty God, that by these prophecies they both bear testimony concerning Jesus Christ and his Church, the angel by revealing them, and S. John by publishing them, which seems to be the sense of the following words, *for the testimony of Jesus is the spirit of prophecy*: or they may be expounded thus, for the testimony that we give concerning Christ and his Church, we both of us receive from the Divine Spirit of God, who reveals such truths to his prophets. Thirdly, the Protestants are for proving us idolaters from what S. John was about to do, or rather from what he did, expressed in these words, *and I fell before his feet to adore him*; or, as in the Prot. translation, *and I fell at his feet to worship him*. Now it is certain and evident that these words, neither in the Latin nor in the Greek, express that Divine worship and honour which is due, and which is given to God alone; whether we consult the Hebrew or the Sept. of the Old Testament, the very same words are many times used to signify no more than an inferior honour given to creatures. This is a thing well known, and agreed upon by every Protestant, as well as Catholic, who has read the Scriptures, or who knows any thing of Latin, Greek, or Hebrew. Fourthly, it seems very strange, very unaccountable, that our adversaries will not understand the difference betwixt Divine honour due to God alone, and an inferior honour, respect, or veneration given to angels or saints, to their relics or images, which inferior honour may, in some sense, be called a religious honour, inasmuch as it is paid to persons or things that may be called sacred or holy. Why will our adversaries pretend to make us idolaters against our wills, minds, and intentions, when we have always protested that we give Divine honour and supreme worship to God alone? that we honour, worship, serve, and adore him only as the author of all things? that we never design to pay any thing but an inferior honour to the highest angels or saints, or to their relics and images. We know, believe, and profess

Adore God. For the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him, was called Faithful and True, and with justice he judgeth and fighteth.

12 And his eyes *were* as a flame of fire, and on his head many diadems, having a name written, which no man knoweth but himself.

13 And he was clothed with a garment sprinkled with blood: and his name is called, THE WORD OF GOD.

14 And the armies which are in heaven followed him on white horses, clothed in fine linen, white and clean.

15 And out of his mouth proceedeth a sharp two-edged sword: that with it he may strike the Gentiles. And he shall rule them with a rod of iron: and he treadeth the wine-press of the fury of the wrath of God the Almighty.

16 And he hath on his garment and on his thigh written: King of kings, and Lord of lords.

17 And I saw an angel, standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, and gather yourselves together to the great supper of God:

18 That you may eat the flesh of kings, and the flesh

* Isa. lxiii. 1.—b Psal. ii. 5.

of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bondmen, and of little and great.

19 And I saw the beast, and the kings of the earth and their armies gathered together, to make war with him that sat upon the horse, and with his army.

20 And the beast was taken, and with him the false prophet: who wrought signs before him, wherewith he seduced them, who received the mark of the beast, and who adored his image. These two were cast alive into the pool of fire burning with brimstone.

21 And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth; and all the birds were filled with their flesh.

CHAP. XX.

Satan is bound for a thousand years: the souls of the martyrs reign with Christ in the first resurrection. The last attempts of satan against the church: the last judgment.

AND I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon, the old serpent, which is the devil and satan, and bound him for a thousand years:

* 1 Tim. v. 15; Supra, xvii. 14.

that there is an infinite distance betwixt God the Creator, and the highest and most perfect of all created beings: so that the honour we give them is infinitely inferior, as they themselves are, to the honour that with our hearts and minds we pay to God: and must it be said that we give Divine honour to creatures, and so become idolaters, when we never design it, when we design quite the contrary? This made Mr. Thorndike, in his book of Just Weights and Measures, tell his Protestant brethren, that the Church of Rome cannot be charged with idolatry for their reverencing images, nor on any other account; and so exhorts them not to pretend to lead the people by the nose, to make them believe suppositions which they cannot prove. See c. 2, and 19. Wi.

VER. 11. *Behold a white horse; and he that sat, &c.* The heavens open and S. John sees Jesus Christ, the Son of God, descending, seated on a white horse. He is known by the peculiar appellations of *faithful and true*. Faithful, in protecting his servants; and true, by always keeping strictly true whatever he promises. Past.

VER. 12. *Flame, &c.* Which shows his indignation.—*Diadems*; the mark of power. So Ptolemy, the king of Egypt, after he had entered Antiochia, took two crowns, to signify that he was king of two countries, Syria and Egypt. Past.—*Which (name) no man knoweth but himself.* Some interpreters think S. John alludes to an ancient custom which still obtains among the Orientals, of having a secret name, which they discover to no one. Calmet.—Pastorini understands this to be the name of the *Word of God*, as mentioned in the subsequent verse; which is so comprehensive in its meaning, that human reason cannot fathom it, and no man knoweth but himself.

VER. 15. *Sharp two-edged sword.* The power which Christ exercises over the impious. Menochius.—*Wine-press, &c.* This painting corresponds to the triumph of Jesus Christ. Calmet.

VER. 17. *An angel . . . in the sun, . . . with a loud voice* invites all the birds of the air to a most plentiful entertainment which is preparing for them, where they may fill themselves with human flesh of all kinds; from that of *kings* to that of *bondmen* (ver. 18); and with the *flesh of horses* and that of *them that sit on them*: an expressive picture of the immense slaughter that is going to be made. It would seem that this bloody scene will terminate in the evening of the day, as the invitation is given to a supper. Past.

VER. 20. *The beast, &c.* Antichrist is taken alive. Menochius.

* V. 10. *Cecidi ante pedes ejus ut adorarem illum: ἐπεσον ἐμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτόν. προσκυνῆναι*, as Mr. Legh shows out of other authors: promiscuè de Dei et hominum cultu apud LXX. usurpatur, cui respondet apud Latinos, adorare, quod est quasi ad aliquem orare, says Erasmus, capite vel corpore inclinato. We have very many examples in the Holy Scripture, where both *προσκυνεῖν* and *λατρεύειν* signify not only Divine honour, but also the honour paid to men. When God gave the ten commandments, (Ex. xx.) he forbade his people to adore strange gods; non adorabis ea, neque coles; οὐ προσκυνήσεις αὐτοῖς, οὐδὲ μὴ λατρεύσεις αὐτοῖς. Yet the same words are used in a great many places, where it is evident that no Divine adoration or worship was designed, as we read of Abraham, (Gen. xxvii. 7.) adoravit populum terræ, προσεκύνησε τῷ λάῳ τῆς γῆς; Gen. xlii. 6, of Joseph's brethren, cum adorassent eum fratres sui, προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον. See also 1 Kings xx. 41, where David is said to have adored Jonathas, cadens pronus in terram adoravit, ἐπεσεν ἐπὶ πρόσωπον καὶ προσεκύνησεν αὐτῷ τρις. See likewise 3 Kings i. 16, where Bethsabee is said

to have adored old king David, adoravit regem, προσεκύνησε τῷ βασιλεῖ. Though in these and many other places be the same expressions as when S. John is here said to have fallen at the angel's feet to adore him, or worship him, yet no one can think that in these places is meant the supreme worship due to God alone: did Bethsabee take her old, decayed, dying husband, David, to be God, or designed to pay him Divine honour? Nothing then is more frivolous than such arguments drawn from the like words, which have different significations.

CHAP. XX. VER. 2. *And bound him for a thousand years.* I shall give the reader an abridgment of what S. Augustine has left us on this chapter, in this 20th book de Civ. Dei. From the 5th to the 16th chap. (t. 7, p. 578, et seq.) he treats upon these difficulties: What is meant by the first and second resurrection; by the binding and chaining up of the devil; by the thousand years that the saints reign with Christ; by the first and second death; by Gog and Magog, &c. As to the *first resurrection*, c. 6, he takes notice on the 5th verse, that *resurrection* in the Gospels, and in S. Paul, is applied not only to the body but also to the soul: and the *second resurrection*, which is to come, is that of the bodies: that there is also a *death of the soul*, which is by sin; and that the *second death* is that of soul and body by eternal damnation: that both bad and good shall rise again in their bodies. On those words, (ver. 6,) *Blessed is he that hath part in the first resurrection; in these the second death hath no power.* Such, saith he, (c. 9,) as have risen from sin, and have remained in that resurrection of the soul, shall never be liable to the second death, which is damnation. Cap. 7, p. 580, he says that some Catholics not understanding rightly the first resurrection, have been led into ridiculous fables, and this by the interpretation which they put on the *thousand years*; as if the first resurrection implied a resurrection of the bodies of the martyrs and saints, who should live on the earth with Christ for a thousand years before the general resurrection, in all manner of delights. This was the opinion of those called Millenarians: this, saith he, might seem tolerable in some measure, if taken for spiritual delights, (for we ourselves were once in these sentiments,) but if for carnal pleasures, it can only be believed by carnal men. He then expounds what may be understood by the binding and chaining of the devil for a thousand years (cap. 7 and 8, p. 581); that the thousand years, meaning a long time, may signify all the time from Christ's first coming to his second at the end of the world, and to the last short persecution under antichrist. The devil is said to be bound, that is, his power much lessened and restrained, in comparison of the great and extensive power he had over all nations before Christ's incarnation; not but that he still tempts many, and raiseth persecutions, which always turn to their greater good; and that towards the end of the world he shall be let loose, as it were, for a short time, and permitted with his infernal spirits to exercise his malice against mankind, to try the patience of the elect, and to show the power of God's grace, by which his faithful servants shall triumph over the devil. N. B. What S. Augustine adds divers times in these chapters: "Let no one," says he, "imagine that even during that short time there shall be no Church of Christ on the earth: God forbid: even when the devil shall be let loose, he shall not be able to seduce the Church." Cap. 9, p. 586, he expounds those words, (ver. 4, 5,) *I saw the souls of them that were beheaded . . . and they lived and reigned with Christ a thousand years. . . This is the first resurrection: i. e. the first resurrection is while the devil is chained up for the space of a thousand years.* He takes notice that the present state of the Church is many times called the kingdom of God, and that the Church of Christ reigns now with Christ, both in the living saints and in those

3 And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished: and after that, he must be loosed a little time.

4 And I saw seats, and they sat upon them: and judgment was given unto them: and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not adored the beast, nor his image, nor received his mark in their foreheads, or in their hands, and they lived and reigned with Christ a thousand years.

5 The rest of the dead lived not till the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: in these the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years shall be finished, satan shall be loosed out of his prison, and shall go forth and seduce the nations which are over the four quarters of the earth, * Gog, and Magog, and shall gather them together to battle, whose number is as the sand of the sea.

* Ezech. xxxviii. 14.

who are dead, in the souls of the martyrs, and of others who have lived and died piously, now reign with Christ, not yet in their bodies,** but their souls reign with him. On those words of the 4th verse, *who had not adored the beast, nor his image, nor received his mark*, he only gives this exposition, as agreeable to the Christian faith, that by the *beast* may be understood the multitude of wicked sinners in general, and the *image of the beast*† those who are of the Church in outward appearance and profession only, and not by their works. When it is said (ver. 5) that the *rest of the dead lived not till the thousand years were finished*: they lived not, says he, as to their souls, when they should have lived; and therefore not being happy in heaven, when their *bodies shall rise, it shall not be to life, but to judgment and damnation, which is the second death*. Cap. 11, he expounds the 7th and 8th verses, where it is said that *satan shall be loosed . . . and seduce the nations which are over the four quarters of the earth, Gog and Magog,†† and shall gather them together to battle*. This, says S. Aug., will be the last persecution at the approach of the day of judgment, which the whole city, or the whole Church of Christ dispersed through the universe, will suffer from the whole city of the devil. Neither need Gog and Magog be taken for a particular §§ barbarous people, but such as are dispersed in a manner in every nation, and who shall then break out by the instigation of satan into an open hatred and persecution against the faithful servants of God: as it is said, (ver. 8,) *they ascended upon the breadth of the earth, and surrounded the camp of the saints*, where we cannot literally understand one camp, one city, or one place, but the Church every where dispersed. Cap. 12, he expounds the 9th verse, where he takes *fire* to signify, metaphorically, *the firm resistance and constancy of the good, and the fire*|| of their zeal, which devoured as it were the wicked; or we may understand with others, the temporal *fire* of God's judgments in this world against the wicked, but not the last eternal fire; because the eternal fire comes *not down from heaven*, but the wicked are cast into it below. Cap. 13, he teacheth that the last persecution ¶ of antichrist, here mentioned, shall but last three years and six months; i. e. a little while. Cap. 14 and 15, he expounds the 10th and following verse, of the devil being cast into the lake of fire, after the last persecution of antichrist. By the *beast* he understands, as before, the city or multitude of all the wicked; and by the *false prophet*, either antichrist or the outward appearance of faith in them that have none. Then follows the last judgment, where it is said that *the books are opened*, and also that *another book was opened*. By the first book, may be understood men and their consciences; and by the *other book*, the *book of life*, that *** of eternal predestination. Thus far S. Augustine, where we see that he delivers the common Catholic doctrine, that by the thousand years, so often mentioned in this chapter, he understands all that time in which the souls of the martyrs, and of all other saints, reign happy with Christ in heaven, till after the general resurrection they receive a full and complete happiness, both as to soul and body. A false exposition of these *thousand years* gave occasion to the mistake, the error, and heresy of those called the Millenarians, which Mede and Dr. W. have followed. Papias, who lived soon after, was the chief promoter of this mistake; a man, says Eusebius, of "little judgment and capacity,"††† who misconstrued the discourses which he heard. He was followed by divers writers in the second, third, and fourth century, who did not hold with Cerinthus and his followers, that the saints should rise before the general resurrection, and reign with Christ on the earth for a thousand years in all manner of *sensual pleasures*; but in *spiritual delights*, in the city of Jerusalem, built anew after that glorious manner described in the next chapter. Now though this opinion had several considerable abettors, of which I find these seven: Papias, S. Justin, S. Ireneus, Tertullian, Nepos, (a bishop, in Egypt; in Euseb. l. 7, c. 24,) Victorinus Petabionensis, Lactantius, and Severus Sulpitius: yet were there always other learned Catholic writers who rejected it as a fable. Of this number was Caius, a priest, at Rome,

8 And they ascended upon the breadth of the earth, and surrounded the camp of the saints, and the beloved city.

9 And fire came down from God out of heaven, and devoured them: and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast

10 And the false prophet shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat upon it, from whose presence the earth and heaven fled away, and there was no place found for them.

12 And I saw the dead, great and small, standing before the throne, and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged by those things which were written in the books, according to their works.

13 And the sea gave up the dead that were in it: and death and hell gave up their dead that were in them: and they were judged every one according to their works.

14 And hell and death were cast into the pool of fire. This is the second death.

15 And whosoever was not found written in the book of life, was cast into the pool of fire.

about the end of the second age; Origen, in his prologue on the Canticles; S. Denys, of Alexandria, who in the third age wrote to confute Nepos; (see Euseb. l. 7, Hist. c. 24, who treats it as a fable;) S. Basil,††† who calls it an *old wife's tale*, and a Jewish fiction, Epist. 293; S. Greg. Naz. Orat. 52; S. Epiphanius, S. Jerom, Philastrius, Theodoret, who place this opinion among the heresies and heretical fables: so that this could never be looked upon as the constant doctrine and tradition of the Church. The bishop of Meaux takes notice, that Mede either mistook or falsified the text of S. Justin,§§§ who, in his Dialogue with Tryphon, holds that opinion of a *thousand years' reign*; but adds, "I also told you, that many who are Christians of pious and sound sentiments, do not own this to be true." Thus we read in the Greek, as well as in the Latin translation: but Mr. Mede quite changes the sense, by adding a negative in this manner; *but many who are not of this pure and holy doctrine, &c.* Wl.—Bound him, &c. The power of satan has been very much abridged by the passion of Christ; for a thousand years; that is, for the whole time of the New Testament, but especially from the time of the destruction of Babylon or pagan Rome, till the new efforts of Gog and Magog against the Church, towards the end of the world. During which time the souls of the martyrs and saints live and reign with Christ in heaven, in the first resurrection, which is that of the soul to the life of glory, as the second resurrection will be that of the body, at the day of the general judgment. Ch.

* V. 2. S. Aug. c. 6. Prima animarum est.

† Ibid. C. 7, p. 580. In quasdam ridiculas fabulas.

† Ibid. P. 581. Utcunque tolerabilis.

§ Ibid. Mille annos pro annis omnibus hujus sæculi posuit, &c. C. 8, p. 583.

¶ A primo adventu Christi usque ad finem sæculi.

|| Ibid. C. 8, p. 583. Alligatio diaboli est non permitti exercere totam tentationem, &c.

¶ Ibid. Ne quis existimet eo ipso parvo tempore, quo solvetur diabolus, in hac terra ecclesiam non futuram, &c. Tales erunt, cum quibus ei belligerandum est, ut vincant ejus impetu, insidiisque non possint, &c.

** Ibid. C. 9, p. 586. Quamvis ergo cum suis corporibus nondum, jam tamen eorum animæ regnant cum eo.

†† Ibid. P. 587. Quæ sit ista bestia . . . non abhorret a fide recta, ut ipsa impia civitas intelligatur, et populus infidelium contrarius populo fideli, et civitati Dei. Imago vero simulatio ejus mihi videtur . . . fallaci imagine Christiani.

†† Ibid. C. 11, p. 589. De Gog et Magog: hæc erit novissima persecutio, novissimo imminente judicio, quam sancta ecclesia toto terrarum orbe patietur, universa scilicet civitas Christi ab universa diaboli civitate.

§§ Ibid. Gentes istæ, quas appellat Gog et Magog: non sic sunt accipiendæ, tanquam sint aliqui in aliqua parte terrarum barbari constituti . . . non utique ad unum locum venisse, vel venturi esse significati sunt, &c.

|| Ibid. C. 12, p. 589. Bene intelligitur ignis de cælo de ipsa firmitate sanctorum, qua non cessuri sunt sævientibus, quoniam non poterunt attrahere in partes antichristi sanctos Christi.

¶¶ Ibid. C. 13. Hæc persecutio novissima, quæ futura est ab antichristo (p. 590) tribus annis et sex mensibus erit . . . tempus exiguum, &c.

*** Ibid. C. 15, p. 593. Prædestinationem significat eorum, quibus æternæ dabitur vita, &c.

††† Ibid. Eusebius (l. 3, c. 39) says of Papias, *σικροπος ὦν τὰν νοῦν*; and that he followed *μυθώματα*.

††† Ibid. S. Basil (tom. 3, p. 284) says, *γραυώδεις μύθους*.

§§§ Ibid. S. Justin, (ed. Joachimi Perionii, p. 62,) multis autem eorum, etiam qui integræ piæque sententiæ Christianæ sunt, hæc incognita (seu non agnita) esse tibi exposui. In the Greek of Rob. Stephen, out of a MS. in the king's library,

CHAPTER XXI.

The new Jerusalem described.

AND^a I saw a new heaven and a new earth. For the first heaven and the first earth was passed away, and the sea is no more.

2 And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God:

4 ^bAnd God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow, shall be any more; for the former things are passed away.

5 And he who sat on the throne, said: ^cBehold, I make all things new. And he said to me: Write, for these words are most faithful and true.

6 And he said to me: It is done: I am alpha and omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis.

7 He that shall overcome, shall possess these things, and I will be his God, and he shall be my son.

8 But to the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their portion shall be in the pool burning with fire and brimstone: which is the second death.

9 And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will show thee the bride, the wife of the Lamb.

10 And he took me up in spirit to a great and high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God,

11 Having the glory of God: and the light thereof like unto a precious stone, as it were to a jasper stone, as crystal.

12 And it had a wall great and high, having twelve gates: and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the twelve names of the twelve apostles of the Lamb.

^a Isa. lxxv. 17; and lxxvi. 22; 2 Pet. iii. 13.—^b Isa. xxv. 8; Supra, vii. 17

an. 1551, p. 88, πολλοὺς δ' αὖ, καὶ τῶν τῆς καθαρᾶς, καὶ εὐσεβοῦς ὄντων χριστιανῶν γνώμης, τοῦτο μὴ γνωρίζειν, ἐσήμενά σοι.

CHAP. XXI. VER. 1. *New*, by their form and qualities, but not by their substance.—*The first heaven and first earth was passed away*: being changed, not as to their substance, but in their qualities. Ch.

VER. 2. *Coming down from God out of heaven*. By the city we must understand its citizens, the angels and saints. Wi.

VER. 6. *It is done*. The state of Christ's Church on earth, and in this world, is now finished: and the time is come to reward the good, and to punish the wicked in the lake burning with fire and brimstone, in hell, with the devils for all eternity. Wi.

VER. 9. *I will show thee the bride, the wife of the Lamb*; all the Church triumphant in heaven. Wi.

15 And he that spoke with me had a measure, a golden reed, to measure the city and the gates thereof, and the wall.

16 And the city is situate four-square, and the length thereof is as great as the breadth: and he measured the city with the golden reed for twelve thousand furlongs: and the length, and the height, and the breadth of it are equal.

17 And he measured the wall thereof a hundred forty-four cubits, the measure of a man, which is of an angel.

18 And the building of the wall thereof was of jasper stone: but the city itself pure gold, like to clear glass.

19 And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation, jasper: the second, sapphire: the third, a chalcedony: the fourth, an emerald.

20 The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

21 And the twelve gates are twelve pearls, one to each, and every several gate was of one several pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple in it. For the Lord God Almighty is the temple thereof, and the Lamb.

23 ^dAnd the city needeth not sun, nor moon to shine in it: for the glory of God hath enlightened it, and the Lamb is the lamp thereof.

24 And nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

25 ^eAnd the gates thereof shall not be shut by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 There shall not enter it any thing defiled, or any one that worketh abomination, or a lie, but they who are written in the book of life of the Lamb.

CHAP. XXII.

The water and tree of life. The conclusion.

AND he showed me a river of water of life, clear as crystal, proceeding from the throne of God, and of the Lamb.

2 In the midst of the streets thereof, and on both sides of the river, *was* the tree of life, bearing twelve fruits, yielding its fruit every month, and the leaves of the tree for the healing of the nations.

^e Isa. xlii. 19; 2 Cor. iii. 17.—^d Isa. lxix. 19.—^e Isa. lx. 11.

VER. 16. *The city is situate four-square*; ^a and by what follows, so as to be a perfect square, though every thing that is quadrangular is not always a square, or perfect square. Wi.

VER. 17. *The measure of a man, which is of an angel*.[†] This seems, without doubt, the sense of it. Wi.

VER. 24. *The kings of the earth shall bring their glory*: the elect, of all states and conditions, shall now be exalted like kings, or rather infinitely above the glory that we can imagine of any kings in this world. Wi.

^a V. 16. In quadro, τετραγώνος, quadrangularis.

[†] V. 17. Mensura hominis, quæ est angeli; μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.

CHAP. XXII. VER. 1. *A river of water of life*, or of living water. It is spoken with allusion to the rivers of paradise and to the tree of life. Wi.

3 And no curse shall be any more : but the throne of God, and of the Lamb, shall be in it, and his servants shall serve him.

4 And they shall see his face : and his name shall be on their foreheads.

5 *And night shall be no more : and they shall not need the light of a lamp, nor the light of the sun ; for the Lord God shall enlighten them, and they shall reign for ever and ever.

6 And he said to me : These words are most faithful and true. And the Lord God of the spirits of the prophets sent his angel, to show his servants the things which must be done shortly.

7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who showed me these things :

9 And he said to me : See thou do *it* not : for I am thy fellow-servant, and of thy brethren, the prophets, and of them who keep the words of the prophecy of this book : Adore God.

10 And he saith to me : Seal not the words of the prophecy of this book : for the time is at hand.

11 He that hurteth, let him hurt still : and he that is filthy, let him be filthy still : and he that is just, let him be justified still : and he that is holy, let him be sanctified still.

* Isa. lx. 20.—b Isa. xli. 4, and xlv. 6, and xlviii. 12 ;

VER. 4. *They shall see his face.* Thus in a few words is expressed the happiness of the blessed in heaven : they shall see God, from which vision proceed love, joy, and everlasting praises of the Divine Majesty. Wi.

VER. 6. *These words are most faithful.* Here begins the conclusion and close of all these revelations.—*The Lord God of the spirits of the prophets sent his angel to show, &c.,* and in the 16th verse it is said ; *I, Jesus, have sent my angel to testify :* from whence we may understand that Jesus, as to his person, is the same Lord God with the Father, though as man he is the root of the offspring of David, of the race of David, as the Messias was to be. Wi.

VER. 8, 9. This is the second time the saint wishes to adore the angel, but not with the supreme worship of *latria*, as he knew the object of his worship was only an angel, and of course a mere creature ; but the angel, through respect for S. John, still refuses the proffered honour, (see chap. xix. 10,) and to show the holy society that was hereafter to exist between angels and men, who were to compose but one and the same family. V.

VER. 10. *Seal not the words ;* as not designed to be kept sealed or secret, but to be delivered to the faithful for their instruction, that they may be prepared to suffer persecutions ; that their faith, hope, and charity may be enlivened and increased by a firm expectation of their happiness in the next world, after short sufferings in this. Wi.

VER. 11. *He that hurteth,* (by living in sins against God, himself, and his neighbour s,) *let him hurt still ;* i. e. he shall be permitted : *and he that is just, let him be justified still,* and increase in virtues by God's assistance. Wi.—It is not an exhortation or licence to go on in sin, but an intimation that how far soever the

12 Behold, I come quickly : and my reward is with me, to render to every man according to his works.

13 ^bI am alpha and omega, the first and the last, the beginning and the end.

14 Blessed are they that wash their robes in the blood of the Lamb : that they may have a right to the tree of life, and may enter in by the gates into the city.

15 Without *are* dogs, and sorcerers, and the unchaste, and murderers, and those that serve idols, and every one that loveth and maketh a lie.

16 I, Jesus, have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

17 And the Spirit and the bride say : Come. And he that heareth, let him say : Come. And he that thirsteth, let him come : ^cand he that will, let him take the water of life, gratis.

18 For I testify to every one that heareth the words of the prophecy of this book : If any man shall add to these things, God shall add upon him the plagues written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things which are written in this book.

20 He that giveth testimony of these things, saith Surely, I come quickly : Amen. Come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

Supra, i. 8, and 17, and xxi. 6.—c Isa. lv. 1.

wicked may proceed, their progress shall quickly end, and then they must expect to meet with proportionable punishment. Ch.

VER. 13. *I am alpha and omega.* See chap. i. 8. Wi.

VER. 17. *And the Spirit and the bride say : Come.* This is, the Spirit of God, who moves us to love and praise him ; and the bride, i. e. the Church, the spouse of Christ, which earnestly desires to be happy in the enjoyment of God : and every one that heareth these Divine promises, let him with all the affections of his soul, with his whole heart, say : *Come.* He that thirsteth after justice, the Author and Fountain of all justice, let him come and be filled gratis, by the bounty and liberality of our merciful God. Wi.

VER. 20, 21. *He that giveth testimony of these things,* i. e. God and Jesus Christ by an angel, saith, *Surely,* (or even so, or truly, these are certain truths,) *I come quickly,* to reward the good and punish the evil. To which words S. John himself replieth with a zealous prayer and earnest desire, saying, *Amen,* let it be so.—*Come, Lord Jesus :* come, and remain always in my soul by thy grace, and make me partaker of thy glory for ever and ever. Amen. Wi.—CONCLUSION. The Church in sighs and groans, and by the mouth of her children, solicits the coming of Jesus Christ, her Divine Spouse. The fruit to be drawn from the perusal of this sacred book, is ardently to desire the kingdom of God, to sigh after the day of eternity, to feel the weight of the yoke of the present life, and the disgrace of our exile, and to live here below as strangers. Enkindle in me, O Lord, this desire ; enable my poor soul to join with the beloved disciple in this prayer, *Come Lord Jesus ;* that she may go and lose herself in Thee, who art her Centre, her God, her All.

HISTORICAL

AND

CHRONOLOGICAL INDEX

TO

THE NEW TESTAMENT.

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| <p>A. D.
1 OUR Lord Jesus Christ is born of the blessed Virgin Mary, at Bethlehem, and laid in a manger. Luke ii. 7.
An angel of God informs the shepherds of the birth of Christ. They go to Bethlehem, and adore him, etc. Luke ii. 10, 20; Matt. ii. After eight days he is circumcised, and called Jesus. Luke ii. 21.
He is presented to the Lord in the temple. Holy Simeon blesseth Mary and Joseph, and prophesies concerning Christ. Luke ii. 28, 34.
Herod, being troubled at the birth of Christ, sent wise men to search diligently for the child. They are directed by a star. But they receiving an answer in a vision, that they should not return back to Herod, pursue another way to their own country. Matt. ii., etc.
An angel of the Lord appearing to Joseph, orders him to arise, and take the Child and his Mother, and flee into Egypt. Matt. ii. 13.
Herod, perceiving that he was deluded by the wise men, orders his people to destroy all the male children in Bethlehem, and the confines thereof, under two years of age. Matt. ii. 16.
Herod dies, and is succeeded by his son Archelaus, his other dominions being divided among the rest of his sons. Jos. Ant. l. xvii. c. 10.
Joseph, with Jesus and his Mother, returns into the land of Israel; but hearing that Archelaus reigned in Judea, he retired into Galilee, and dwelt in Nazareth. Matt. ii. 21-23.</p> <p>12 Joseph and Mary go up to Jerusalem, on the solemn day of the Pasch. Returning from thence, Jesus remains behind. They come back in search of him; when he is found in the temple, disputing with the doctors, who are astonished at the wisdom of his interrogatories and answers. Luke ii. 41, 46, 47.</p> <p>26 At the close of this year Pontius Pilate is sent procurator in place of Valerius. Jos. Ant. l. xviii. c. 3.</p> <p>28 About this time S. John the Baptist preaches and baptizes in the desert, thereby preparing the way of the Lord. God giveth him a sign, whereby he may know Christ; "He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost." John i. 33; Luke iii. 3.</p> <p>30 Jesus, entering his thirtieth year, comes to the river Jordan, where he is baptized by John. A most illustrious manifestation is made of the blessed Trinity, by the descent of the Holy Spirit in the form of a dove, and the voice of the Father, saying, "This is my beloved Son, in whom I am well pleased." John seeing this, bears record that Jesus is the Son of God. The latter returns from the Jordan, and is led into the wilderness; where he fasts forty days and nights, and is tempted by the devil. He returns into Galilee. Peter, Andrew, James, and John are called, and become his disciples. Matt. iii. and iv.; Mark i.</p> <p>At a marriage feast, in Cana, Jesus turneth water into wine, John ii.</p> <p>Jesus coming to Jerusalem at the time of the Passover, scourgeth out of the temple the buyers and sellers. The Jews require a sign from him: Christ bids them destroy that temple (meaning his body), and in three days he will raise it up. John ii.</p> <p>Herod casts John the Baptist into prison, for reprehending his incest with his brother's wife, and other evil deeds. Matt. xiv.; Mark vi. 17, etc.</p> <p>Christ discovers himself to the woman of Samaria; goes through Galilee, teaching and working many miracles. John iv., etc.</p> <p>3 Matthew called to be an apostle. Luke v. 27.—Jesus performs wonderful miracles on the sabbath day.</p> <p>He goes into a mountain, and there passes the whole night in</p> | <p>A. D.
31 prayer; after which he chooses his twelve disciples, Simon, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, Simon, Jude, and Judas Iscariot, the traitor (Luke vi. 12, etc.): to these he principally directs his admirable sermon on the mount. Matt. v., vi., and vii.</p> <p>Jesus raiseth to life the daughter of Jairus. Matt. ix.; Mark v.; Luke viii.</p> <p>Also the son of the widow of Naim. Luke vii.</p> <p>He calms the sea by his word. Matt. viii.; Mark iv.; Luke viii.</p> <p>He heals the man thirty-eight years ill of a palsy. John v.</p> <p>He sends his twelve apostles to preach, with the power of doing miracles. Matt. x.; Mark vi.; Luke ix.</p> <p>He teacheth them to pray. Matt. vi.; Luke xi.</p> <p>He makes choice of seventy-two disciples. Luke x.</p> <p>32 John the Baptist, at the instigation of Herodias's daughter, is beheaded, and his head served up in a charger. Matt. xiv. 10.</p> <p>Christ reproveth the Scribes and others. He cures the daughter of the woman of Chanaan, and performs several other miracles. He likewise feeds five thousand persons with seven loaves and a few fishes. Matt. xv.</p> <p>Jesus being solicited by the Pharisees and Sadducees to show them a sign from heaven, he refuses them, displaying his Divine wisdom in parables.—Our Saviour, knowing the vacillation of the apostles' opinions respecting him, asketh them whom do they think he is? When, being answered by Peter, "Thou art Christ, the Son of the living God," he is rewarded with being made head of the one, universal, holy Church, in these emphatic words: "And I say to thee: That thou art Peter, and upon this rock, I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." Matt. xvi. 18, 19.</p> <p>Jesus relates his parable of the sower and cockle, and that of the mustard seed. He likewise reproves the blindness of the Pharisees, and confutes their attributing his miracles to satan. He also excuseth his disciples for plucking ears of corn on the sabbath day. Matt. xii. and xiii.</p> <p>Christ walketh on the sea. John vi. 19.</p> <p>He promiseth to his disciples to give them his body to be truly meat, etc. Many of them leave him, looking upon this doctrine as hard and harsh. John vi.</p> <p>He teacheth humility, to beware of scandal, and to flee the occasions of sin; to denounce to the Church incorrigible sinners, and to look upon such as refuse to hear the Church as heathens. He promiseth his disciples the power of binding and loosing, and that he will be in the midst of their assemblies to the end of the world; no forgiveness for them that will not forgive. Matt. xviii.</p> <p>Our Lord is transfigured on the mountain. Moses and Elias are seen to converse with him, and a voice from heaven heard, saying, "This is my beloved Son," etc. He cures the lunatic child, foretells his passion, etc. Arriving at Capharnaum, he payeth the tribute by the miracle of the piece of money in the fish's mouth. Matt. xvii. 24, etc.</p> <p>A village of Samaria refusing Jesus and his disciples entertainment, the latter desiring fire from heaven to consume it, Christ severely reprimands them. Luke ix. 54.</p> <p>33 Our Saviour instructs and sends forth his seventy-two disciples: he</p> |
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CHRONOLOGICAL INDEX TO THE NEW TESTAMENT.

- A. D.**
- 33 teacheth them to pray: raiseth Lazarus to life, who had been buried four days. Caiphas, the high-priest, prophesies concerning Christ's death. The parable of the good Samaritan. Luke x.; John xi.
Mary, Lazarus's sister, anoints our Saviour's feet with costly spikenard, wiping them with her hair. John xii. 3.
Zacheus, a publican, entertains Christ, and is converted. Our Saviour rides in triumph to Jerusalem, the multitude spreading their garments before him, and crying out, Hosanna! Coming near to the city, he weeps over it, and foretells its destruction; casts out the buyers and sellers, and heals the blind and lame. He curses the barren fig-tree, and next morning it is dried up. Luke xix.; Matt. xxi. 17.
In the beginning of that week that he died upon the cross, he went daily to the temple; and in the evenings retired to Bethania, to pray in the garden of Gethsemani. Luke xxii., etc.
On Wednesday, Judas made a bargain with the chief priests to deliver him up to them for a sum of money. Matt. xxvi. 15.
On Thursday he sent his disciples, in the afternoon, to bring the paschal lamb offered in the temple; which, after sunset, he eat with his twelve apostles. Matt. xxvi.
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He is there seized, being betrayed by Judas.
He is led away to Annas, and then to Caiphas.
He is condemned as guilty of blasphemy and death, for owning himself the Son of God. He is spit upon, buffeted, etc.
On Friday morning they deliver him up to the Roman governor, Pontius Pilate, who sees and declares him innocent; yet fearing not to be thought a friend to Cæsar, condemns him to the death of the cross.
He dies on the cross, and is buried. For the history of his passion, see Matt. xxvi. 27, 28; Mark xiv. 15, 16; Luke xxii. 23, 29; John xviii. 19, 20.
The miracles at his death. Ibid.
He riseth from death the third day. Ibid.
His different apparitions that very day, and others afterwards. Ibid.
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He gives to S. Peter the charge over his whole church. John xxi.
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After forty days he ascends in their sight into heaven. Acts i.
S. Matthias is chosen an apostle in the place of Judas, the traitor. Acts i.
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The apostles preach the resurrection of Christ, the necessity of believing in him, and of repenting and doing penance.
S. Peter heals a lame man: at which the rulers being offended, they cast him and John into prison. Upon questioning them, they avouch the cure to have been performed in the name of Jesus. After this they are forbid to speak any more in that name: but they answer, that it is fit they should obey God rather than man. They are released from prison by an angel of the Lord; but being apprehended again, and brought before the council, by Gamaliel's advice they are again set at liberty. Acts v.
The new Christians have all things in common, every one's necessities being supplied out of the general stock. Acts ii. 44.
Ananias and Sapphira, for reserving some part of the money of a field sold and for lying to the Holy Ghost, fall dead at S. Peter's feet. Acts v.
The election of the seven deacons. Acts vi.
Stephen, one of the seven deacons, having confounded some disputants, they falsely accuse him of blasphemy before the council; where, reprehending them for murdering Christ, they cast him out of the city, and stone him to death. Acts vi. and vii.
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Philip, another deacon, converts many at Samaria; baptizes the eunuch. He likewise baptizes Simon the magician. The apostles at Jerusalem, upon Samaria believing, send Peter and John. They confer the Holy Ghost. Simon the magician offers money for it, but is sharply reproved by Peter. Acts viii. 15.
- 34 Saul, a violent persecutor of the Christians, going to Damascus to apprehend all the faithful, and bring them bound to Jerusalem, is miraculously converted by a vision from heaven. Acts ix.
He presently preacheth the faith. After preaching for some time, the Jews consulted together to kill him; but comes to Jerusalem,
- A. D.**
- 34 where seeing Peter and James, he abides with them fifteen days. He disputes with the Jews who used the Greek tongue. Acts ix. and xxii.
S. Peter cures Eneas, at Lydda, and raises to life Tabitha, at Joppa. Acts ix.
The very shadow of his body cures all diseases. Acts v. 15.
39 He receives Cornelius, the centurion, and other Gentiles with him, into the Church. Acts x.
S. Peter is thought to have gone about this time to Antioch, in Syria, and to have founded the episcopal see.
41 He preached in Pontus, Galatia, etc.
S. Barnabas and S. Paul preach at Antioch, where the believers were first called Christians. Acts xiii. 26.
42 Herod Agrippa puts to death S. James, the brother of S. John, and imprisons S. Peter, who was miraculously delivered. Acts xii.
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Herod, not giving honour to God, is struck by an angel of the Lord, and eaten up by worms. Acts xii. 23.
43 S. Paul and Barnabas sent to preach in Pamphylia, Pisidia, and Lycaonia. Afterwards in Pontus, Thracia, etc. Acts xiii. 14.
48 About this time S. Peter wrote his First Epistle. See Pref.
49 A dispute takes place between S. Paul and some zealous converts that had been Jews, about the obligation of making even the Gentiles observe the Jewish laws. Acts xv.
S. Paul and Barnabas are sent to Jerusalem, to have this question decided by the apostles, etc.
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51 S. Paul and S. Barnabas separate. Acts xv.
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52 He founds the church of Corinth; and departs, after remaining there eighteen months. Acts xviii. 11.
54 He likewise establishes the Church at Ephesus. The tumult of the silversmiths. Acts xix.
55 After a short visit to the brethren at Jerusalem, he goes to Antioch; and from thence again into Galatia and Phrygia, and stays three years at Ephesus and thereabouts. Acts xix.
56 He writes to the Galatians. See Pref.
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58 He also writes his Epistle to the Romans. See Pref.
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60 Having appealed to the tribunal of Cæsar, he is sent to Rome with other prisoners. Acts xxvii.
61 A description of his voyage and shipwreck on the coast of Malta. Every one in the ship are saved, being two hundred and seventy-six persons. Acts xxvii. 44.
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S. Paul arrives at Rome. He is kept in custody for two years, with a soldier to guard him. Acts xxviii.
62 He converts Onesimus, and sends him with his letter to Philemon. He writes to the Philippians and Colossians.
S. James bishop of Jerusalem, there martyred.
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66 He goes again into Asia; makes S. Timothy bishop of Asia, and went into Macedonia, from whence he wrote his First Epistle to Timothy.
68 S. Peter about this time wrote his Second Epistle.
About this time S. Peter and S. Paul came to Rome. See Tillemont, etc.
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OF

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UPON SUNDAYS, HOLIDAYS, AND OTHER FEASTS, AND SPECIAL DAYS
AND CAUSES THROUGHOUT THE YEAR.

OBSERVE—*Ap.* signifies Apostle. *Ev.* Evangelist. *B.* Bishop. *C.* Confessor. *M.* Martyr. *D.* Doctor.
V. Virgin. *W.* Widow. *MM.* Many Martyrs.

Upon Sundays and moveable Feasts (which depend on Easter), with Ember Days, Ferias of Lent and Rogations.

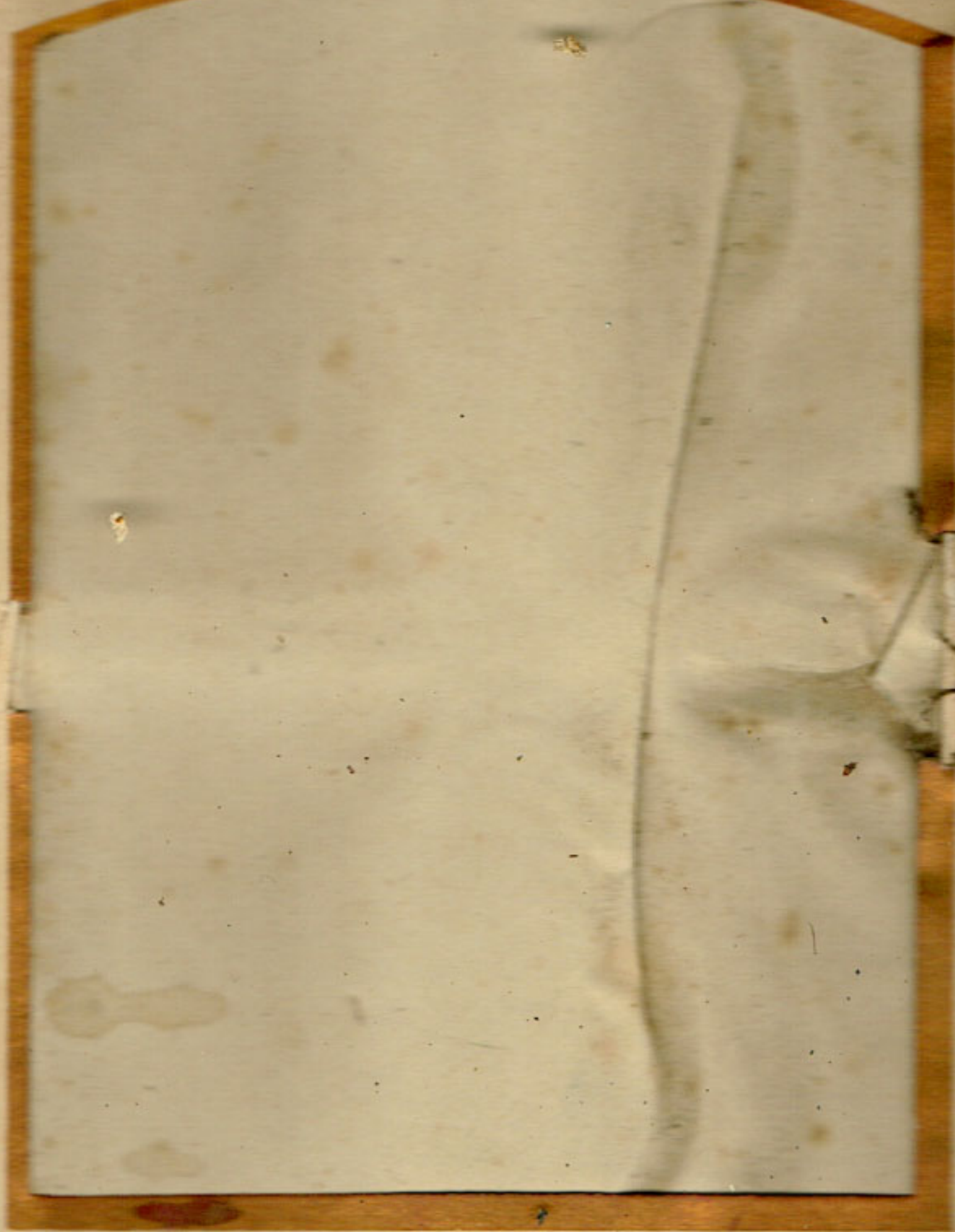
THE first Sunday in Advent, Epistle, <i>Rom.</i> xiii. Gospel, <i>Luke</i> xxi.	Saturday, Epistle, <i>Gen.</i> xxvii. Gospel, <i>Luke</i> xv.
The second Sunday, Epistle, <i>Rom.</i> xv. Gospel, <i>Matt.</i> xi.	The third Sunday in Lent, Epistle, <i>Eph.</i> v. Gospel, <i>Luke</i> xi.
The third Sunday, Epistle, <i>Phil.</i> iv. Gospel, <i>John</i> i.	Monday, Epistle, 4 <i>Kings</i> v. Gospel, <i>Luke</i> iv.
Wednesday, Epistle, <i>Isaias</i> ii. And another Epistle, <i>Isaias</i> vii. Gospel, <i>Luke</i> i.	Tuesday, Epistle, 4 <i>Kings</i> iv. Gospel, <i>Matt.</i> xviii.
Friday, Epistle, <i>Isaias</i> xi. Gospel, <i>Luke</i> i.	Wednesday, Epistle, <i>Exod.</i> xx. Gospel, <i>Matt.</i> xv.
Ember Saturday, first Epistle, <i>Isaias</i> xix. Second Epistle, <i>Isaias</i> xxxv. Third Epistle, <i>Isaias</i> xl. Fourth Epistle, <i>Isaias</i> xlv. Fifth Epistle, <i>Dan.</i> iii. Sixth Epistle, 2 <i>Thess.</i> ii. Gospel, <i>Luke</i> iii.	Thursday, Epistle, <i>Jerem.</i> vii. Gospel, <i>Luke</i> iv.
The fourth Sunday, Epistle, 1 <i>Cor.</i> iv. Gospel, <i>Luke</i> iii.	Friday, Epistle, <i>Num.</i> xx. Gospel, <i>John</i> iv.
Sunday within the Octave of Christmas, Epistle, <i>Gal.</i> iv. Gospel, <i>Luke</i> ii.	Saturday, Epistle, <i>Dan.</i> xiii. Gospel, <i>John</i> viii.
The first Sunday after the Epiphany, Epistle, <i>Rom.</i> xii. Gospel, <i>Luke</i> ii.	The fourth Sunday in Lent, Epistle, <i>Gal.</i> iv. Gospel, <i>John</i> vi.
The second Sunday, Epistle, <i>Rom.</i> xii. Gospel, <i>John</i> ii.	Monday, Epistle, 3 <i>Kings</i> iii. Gospel, <i>John</i> ii.
The third Sunday, Epistle, <i>Rom.</i> xii. Gospel, <i>Matt.</i> viii.	Tuesday, Epistle, <i>Exod.</i> xxxii. Gospel, <i>John</i> vii.
The fourth Sunday, Epistle, <i>Rom.</i> xiii. Gospel, <i>Matt.</i> viii.	Wednesday, Epistle, <i>Ezech.</i> xxxvi. And <i>Isaias</i> i. Gospel, <i>John</i> ix.
The fifth Sunday, Epistle, <i>Col.</i> iii. Gospel, <i>Matt.</i> xiii.	Thursday, Epistle, 4 <i>Kings</i> iv. Gospel, <i>Luke</i> vii.
The sixth Sunday, Epistle, 1 <i>Thess.</i> i. Gospel, <i>Matt.</i> xiii.	Friday, Epistle, 3 <i>Kings</i> xvii. Gospel, <i>John</i> xi.
The Sunday of Septuagesima, Epistle, 1 <i>Cor.</i> ix. Gospel, <i>Matt.</i> xx.	Saturday, Epistle, <i>Isaias</i> xlix. Gospel, <i>John</i> viii.
The Sunday of Sexagesima, Epistle, 2 <i>Cor.</i> xi. Gospel, <i>Luke</i> viii.	PASSION SUNDAY, Epistle, <i>Heb.</i> ix. Gospel, <i>John</i> viii.
The Sunday of Quinquagesima, Epistle, 1 <i>Cor.</i> xiii. Gospel, <i>Luke</i> xviii.	Monday in Passion Week, Epistle, <i>Jonas</i> iii. Gospel, <i>John</i> vii.
Upon Ash-Wednesday, Epistle, <i>Joel</i> ii. Gospel, <i>Matt.</i> vi.	Tuesday, Epistle, <i>Daniel</i> xiv. Gospel, <i>John</i> vii.
Thursday after Ash-Wednesday, Epistle, <i>Isaias</i> xxxviii. Gospel, <i>Matt.</i> viii.	Wednesday, Epistle, <i>Levit.</i> xix. Gospel, <i>John</i> x.
Friday after Ash-Wednesday, Epistle, <i>Isaias</i> lviii. Gospel, <i>Matt.</i> v. and vi.	Thursday, Epistle, <i>Daniel</i> iii. Gospel, <i>Luke</i> vii.
Saturday after Ash-Wednesday, Epistle, <i>Isaias</i> lviii. Gospel, <i>Mark</i> vi.	Friday, Epistle, <i>Jerem.</i> xvii. Gospel, <i>John</i> xi.
The first Sunday in Lent, Epistle, 1 <i>Cor.</i> vi. Gospel, <i>Matt.</i> iv.	Saturday, Epistle, <i>Jerem.</i> xviii. Gospel, <i>John</i> xii.
Monday in the first week of Lent, Epistle, <i>Ezech.</i> xxxiv. Gospel, <i>Matt.</i> xxv.	PALM SUNDAY, before the Benediction of the Palms, Epistle, <i>Exod.</i> xv. and xvi. Gospel, <i>Matt.</i> xxi.
Tuesday, Epistle, <i>Isaias</i> lv. Gospel, <i>Matt.</i> xxi.	At Mass, Epistle, <i>Phil.</i> ii. Gospel, <i>Matt.</i> xxvi. and xxvii.
Wednesday Ember, Epistle, <i>Exod.</i> xxiv. Another Epistle, 3 <i>Kings</i> xix. Gospel, <i>Matt.</i> xii.	Monday in Holy Week, Epistle, <i>Isaias</i> l. Gospel, <i>John</i> xii.
Thursday, Epistle, <i>Ezech.</i> xviii. Gospel, <i>Matt.</i> xv.	Tuesday, Epistle, <i>Jerem.</i> xi. Gospel, <i>Mark</i> xiv. 15.
Friday Ember, Epistle, <i>Ezech.</i> xviii. Gospel, <i>John</i> v.	Tenebræ-Wednesday, Epistle, <i>Isaias</i> lxi. and lxii. Another Epistle, <i>Isaias</i> liii. Gospel, <i>Luke</i> xxii. 23.
Saturday Ember, Epistle, 1 <i>Thess.</i> v. Gospel, <i>Matt.</i> xvii.	Maundy-Thursday, Epistle, 1 <i>Cor.</i> xi. Gospel, <i>John</i> xiii.
The second Sunday in Lent, Epistle, 1 <i>Thess.</i> iv. Gospel, <i>Matt.</i> xvii.	Good Friday, Epistle, <i>Exod.</i> xii. Gospel, <i>John</i> xviii. 19.
Monday, Epistle, <i>Dan.</i> ix. Gospel, <i>John</i> viii.	Eve of—Epistle, <i>Col.</i> iii. Gospel, <i>Matt.</i> xxviii.
Tuesday, Epistle, 3 <i>Kings</i> xvii. Gospel, <i>Matt.</i> xxiii.	EASTER-DAY, Epistle, 1 <i>Cor.</i> v. Gospel, <i>Mark</i> xvi.
Wednesday, Epistle, <i>Esther</i> xii. Gospel, <i>Matt.</i> xx.	Monday in Easter-Week, Epistle, <i>Acts</i> x. Gospel, <i>Luke</i> xxiv.
Thursday, Epistle, <i>Jerem.</i> xvii. Gospel, <i>Luke</i> xvi.	Tuesday, Epistle, <i>Acts</i> xiii. Gospel, <i>Luke</i> xxiv.
Friday, Epistle, <i>Gen.</i> xxxvii. Gospel, <i>Matt.</i> xxi.	Wednesday, Epistle, <i>Acts</i> iii. Gospel, <i>John</i> xxi.
	Thursday, Epistle, <i>Acts</i> viii. Gospel, <i>John</i> xx.
	Friday, Epistle, 1 <i>Peter</i> iii. Gospel, <i>Matt.</i> xxviii.
	Saturday, Epistle, 1 <i>Peter</i> ii. Gospel, <i>John</i> xx.
	The first Sunday after Easter, called Low-Sunday, Epistle, 1 <i>John</i> v. Gospel, <i>John</i> xx.
	The second Sunday, Epistle, 1 <i>Peter</i> ii. Gospel, <i>John</i> x.
	The third Sunday, Epistle, 1 <i>Peter</i> ii. Gospel, <i>John</i> xvi.
	The fourth Sunday, Epistle, <i>James</i> i. Gospel, <i>John</i> xvi.
	The fifth Sunday, Epistle, <i>James</i> i. Gospel, <i>John</i> xvi.
	The Rogation-Days, Epistle, <i>James</i> v. Gospel, <i>Luke</i> xi.
	Eve of—Epistle, <i>Eph.</i> iv. Gospel, <i>John</i> xvii.
	ASCENSION-DAY, Epistle, <i>Acts</i> i. Gospel, <i>Mark</i> xvi.

- The Sunday within the Octave of the Ascension, Epist. 1 *Peter* iv. Gosp. *John* xv.
 Eve of—Epist. *Acts* xix. Gosp. *John* xiv.
 WHITSUNDAY, Epist. *Acts* ii. Gosp. *John* xiv.
 Monday in Whitsun. Week, Epist. *Acts* x. Gosp. *John* iii.
 Tuesday, Epist. *Acts* viii. Gosp. *John* x.
 Wednesday Ember, Epist. *Acts* ii. Another, *Acts* v. Gosp. *John* vi.
 Thursday, Epist. *Acts* viii. Gosp. *Luke* ix.
 Friday Ember, Epist. *Joel* ii. Gosp. *Luke* v.
 Saturday Ember, Epist. *Rom.* v. Gosp. *Luke* iv.
 TRINITY-SUNDAY, Epist. *Rom.* xi. Gosp. *Matt.* xxviii.
 The same, being the first Sunday after Pentecost, Epist. 1 *John* iv. Gosp. *Luke* vi.
 CORPUS CHRISTI, DAY, Epist. 1 *Cor.* xi. Gosp. *John* vi.
 The second Sunday after Pentecost, Epist. *John* iii. Gosp. *Luke* xiv.
 The third Sunday, Epist. 1 *Peter* v. Gosp. *Luke* xv.
 The fourth Sunday, Epist. *Rom.* viii. Gosp. *Luke* v.
 The fifth Sunday, Epist. 1 *Peter* iii. Gosp. *Matt.* v.
 The sixth Sunday, Epist. *Rom.* vi. Gosp. *Mark* viii.
 The seventh Sunday, Epist. *Rom.* vi. Gosp. *Matt.* vii.
 The eighth Sunday, Epist. *Rom.* viii. Gosp. *Luke* xvi.
 The ninth Sunday, Epist. 1 *Cor.* x. Gosp. *Luke* xix.
 The tenth Sunday, Epist. 1 *Cor.* xii. Gosp. *Luke* xviii.
 The eleventh Sunday, Epist. 1 *Cor.* xv. Gosp. *Mark* vii.
 The twelfth Sunday, Epist. 2 *Cor.* iii. Gosp. *Luke* x.
 The thirteenth Sunday, Epist. *Gal.* iii. Gosp. *Luke* xvii.
 The fourteenth Sunday, Epist. *Gal.* v. Gosp. *Matt.* vi.
 The fifteenth Sunday, Epist. *Gal.* v. and vi. Gosp. *Luke* vii.
 The sixteenth Sunday, Epist. *Eph.* iii. Gosp. *Luke* xiv.
 The seventeenth Sunday, Epist. *Eph.* iv. Gosp. *Matt.* xxii.
 EMBER { Wednesday, Epist. *Esdras* viii. Gosp. *Mark* ix.
 in September. { Friday, Epist. *Osee* xiv. Gosp. *Luke* vii.
 { Saturday, Epist. *Heb.* ix. Gosp. *Luke* xiii.
 The eighteenth Sunday, Epist. 1 *Cor.* i. Gosp. *Matt.* ix.
 The nineteenth Sunday, Epist. *Eph.* iv. Gosp. *Matt.* xxii.
 The twentieth Sunday, Epist. *Eph.* v. Gosp. *John* iv.
 The twenty-first Sunday, Epist. *Eph.* vi. Gosp. *Matt.* xviii.
 The twenty-second Sunday, Epist. *Phil.* i. Gosp. *Matt.* xxii.
 The twenty-third Sunday, Epist. *Phil.* iii. Gosp. *Matt.* ix.
 The twenty-fourth or last Sunday after Pentecost, Epist. *Col.* i. Gosp. *Matt.* xxiv.

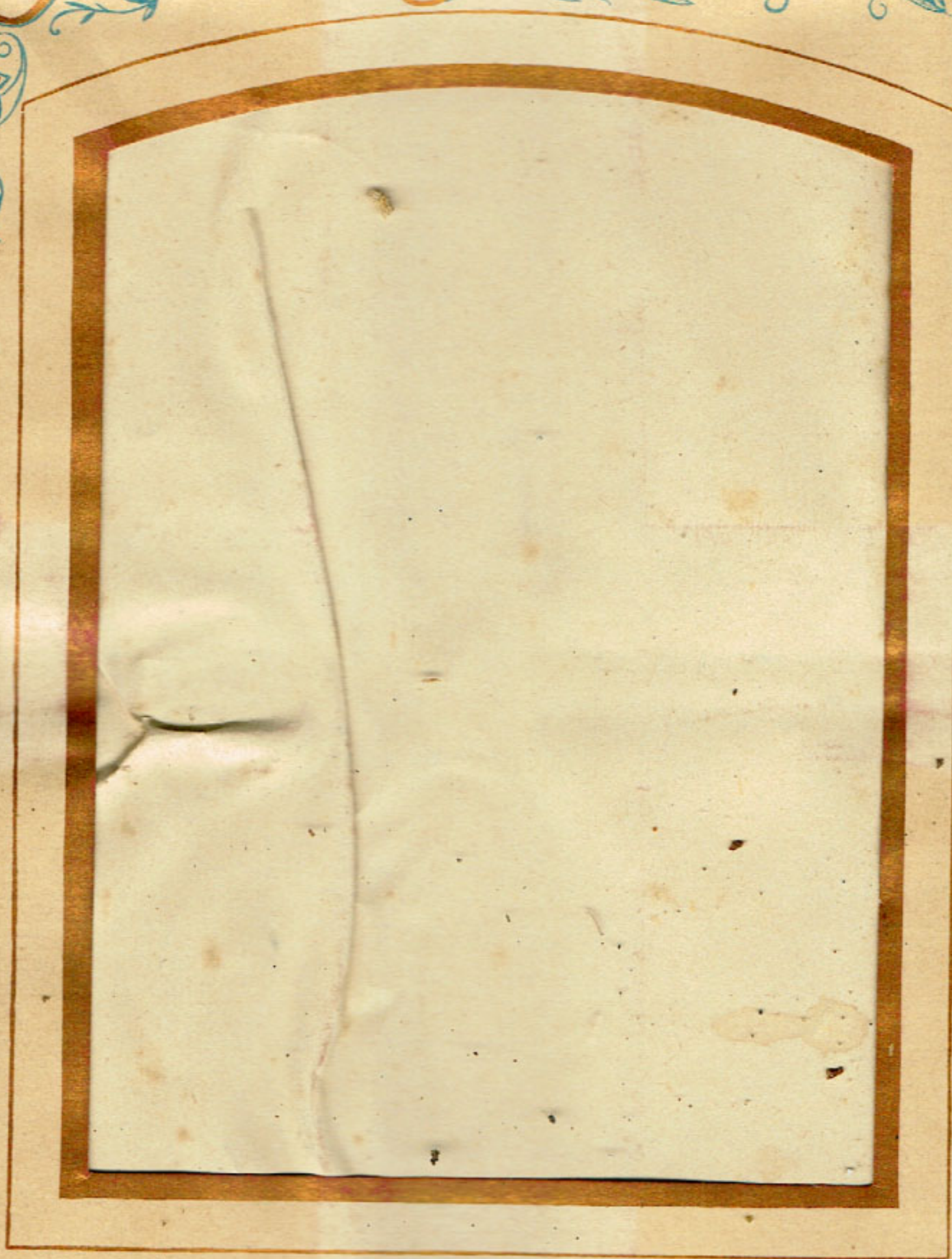
UPON HOLIDAYS, OR OTHER FEASTS.

- Jan. 1. THE CIRCUMCISION of our Lord, Epistle, *Titus* i. Gospel, *Luke* ii.
 6. THE EPIPHANY of our Lord, called Twelfth-day, Epist. *Isaias* lx. Gosp. *Matt.* ii.
 13. The Octave of the Epiphany, Epist. *Isaias* lx. Gosp. *John* i.
 18. The Chair of S. Peter at Rome, Epist. 1 *Peter* i. Gosp. *Matt.* xvi.
 25. Conversion of S. Paul, Ap., Epist. *Acts* ix. Gosp. *Matt.* xix.
 Feb. 2. CANDLEMAS-DAY, Epist. *Mal.* iii. Gosp. *Luke* ii.
 22. The Chair of S. Peter at Antioch, Epist. 1 *Peter* i. Gosp. *Matt.* xvi.
 24. S. MATHIAS, Ap., Epist. *Acts* i. Gosp. *Matt.* xi.
 Mar. 12. S. Gregory the Great, P. C. D., Epist. 2 *Tim.* iv. Gosp. *Matt.* v.
 17. S. PATRICK, Patron of Ireland, Epist. *Eccli.* xlv. and xlv. Gosp. *Matt.* xxv.
 19. S. JOSEPH, C., Spouse to our blessed Lady, Epist. *Eccli.* xlv. Gosp. *Matt.* i.
 25. The ANNUNCIATION of our blessed Lady, Epist. *Isaias* vii. Gosp. *Luke* i.
 Apr. 23. S. GEORGE, M., PATRON OF ENGLAND, Epist. 2 *Tim.* ii. and iii. Gosp. *John* xv.
 25. S. Mark, Ev., Epist. *Ezech.* i. Gosp. *Luke* x.
 May 1. SS. PHILIP and JAMES, Apostles, Epist. *Wisd.* v. Gosp. *John* xiv.
 3. Holy Rood Day, or the Finding of the Cross, Epist. *Phil.* ii. Gosp. *John* iii.
 26. S. Augustine, C., Apostle of ENGLAND, Epist. *Heb.* xiii. Gosp. *Matt.* x.
 June 11. S. Barnabas, Ap., Epist. *Acts* xi. Gosp. *Matt.* x.
 24. S. JOHN BAPTIST, precursor of Christ, Epist. *Isaias* xlix. Gosp. *Luke* i.
 29. SS. PETER and PAUL, Apostles, Epist. *Acts* xii. Gosp. *Matt.* xvi.
 30. The Commemoration of S. Paul, Epist. *Gal.* i. Gosp. *Matt.* x.
 July 2. The VISITATION of our blessed Lady, Epist. *Cant.* ii. Gosp. *Luke* i.
 25. S. JAMES, Ap., Epist. 1 *Cor.* iv. Gosp. *Matt.* xx.
 July 26. S. ANNE, Mother of our blessed Lady, Epist. *Prov.* xxxi. Gosp. *Matt.* xiii.
 Aug. 6. The Transfiguration of our Lord, Epist. 2 *Peter* i. Gosp. *Matt.* xvii.
 10. S. LAURENCE, M., Epist. 2 *Cor.* ix. Gosp. *John* xii.
 15. The ASSUMPTION of our blessed Lady, Epist. *Eccli.* xxiv. Gosp. *Luke* x.
 24. S. BARTHOLOMEW, Ap., Epist. 1 *Cor.* xii. Gosp. *Luke* vi.
 Sept. 8. NATIVITY of our blessed Lady, Epist. *Prov.* viii. Gosp. *Matt.* i.
 14. Holy Rood Day, or the Exaltation of the Holy Cross, Epist. *Phil.* ii. Gosp. *John* xii.
 21. S. MATTHEW, Ap., Ev., Epist. *Ezech.* ii. Gosp. *Matt.* ix.
 29. S. MICHAEL, Archangel, Epist. *Apoc.* i. Gosp. *Matt.* xviii.
 Oct. 2. The Feast of the Holy Guardian Angels, Epist. *Exod.* xxiii. Gosp. *Matt.* xviii.
 13. Edward, King, C., Epist. *Eccli.* xxxi. Gosp. *Luke* xii.
 18. S. Luke, Ev., Epist. 1 *Cor.* viii. Gosp. *Luke* x.
 28. SS. SIMON and JUDE, Apostles, Epist. *Eph.* iv. Gosp. *John* xv.
 Nov. 1. ALL-SAINTS, Epist. *Apoc.* vii. Gosp. *Matt.* v.
 2. All Souls, Epist. 1 *Cor.* xv. Gosp. *John* v.
 21. PRESENTATION of our blessed Lady, Epist. *Eccli.* xxiv. Gosp. *Matt.* i.
 30. S. ANDREW, Ap., Epist. *Rom.* x. Gosp. *Matt.* iv.
 Dec. 8. CONCEPTION of our blessed Lady, Epist. *Prov.* viii. Gosp. *Matt.* i.
 21. S. Thomas, Ap., Epist. *Eph.* ii. Gosp. *John* xx.
 25. CHRISTMAS-DAY. { First Mass, Epist. *Titus* ii. Gosp. *Luke* ii.
 { Second Mass, Epist. *Titus* iii. Gosp. *Luke* ii.
 { Third Mass, Epist. *Heb.* i. Gosp. *John* i.
 26. S. Stephen, first Martyr, Epist. *Acts* vi. Gosp. *Matt.* xxiii.
 27. S. John, Ap., Ev., Epist. *Eccli.* xv. Gosp. *John* xxi.
 28. Holy Innocents, MM., called Childermas-Day, Epist. *Apoc.* xiv. Gosp. *Matt.* ii.
 29. S. Thomas of Canterbury, B. M., Epist. *Heb.* v. Gosp. *John* x.
 31. S. Sylvester, P. C., Epist. 2 *Tim.* iv. Gosp. *Luke* xii.
 Dedication of every particular Church, Epist. *Apoc.* xxi. Gosp. *Luke* xix.

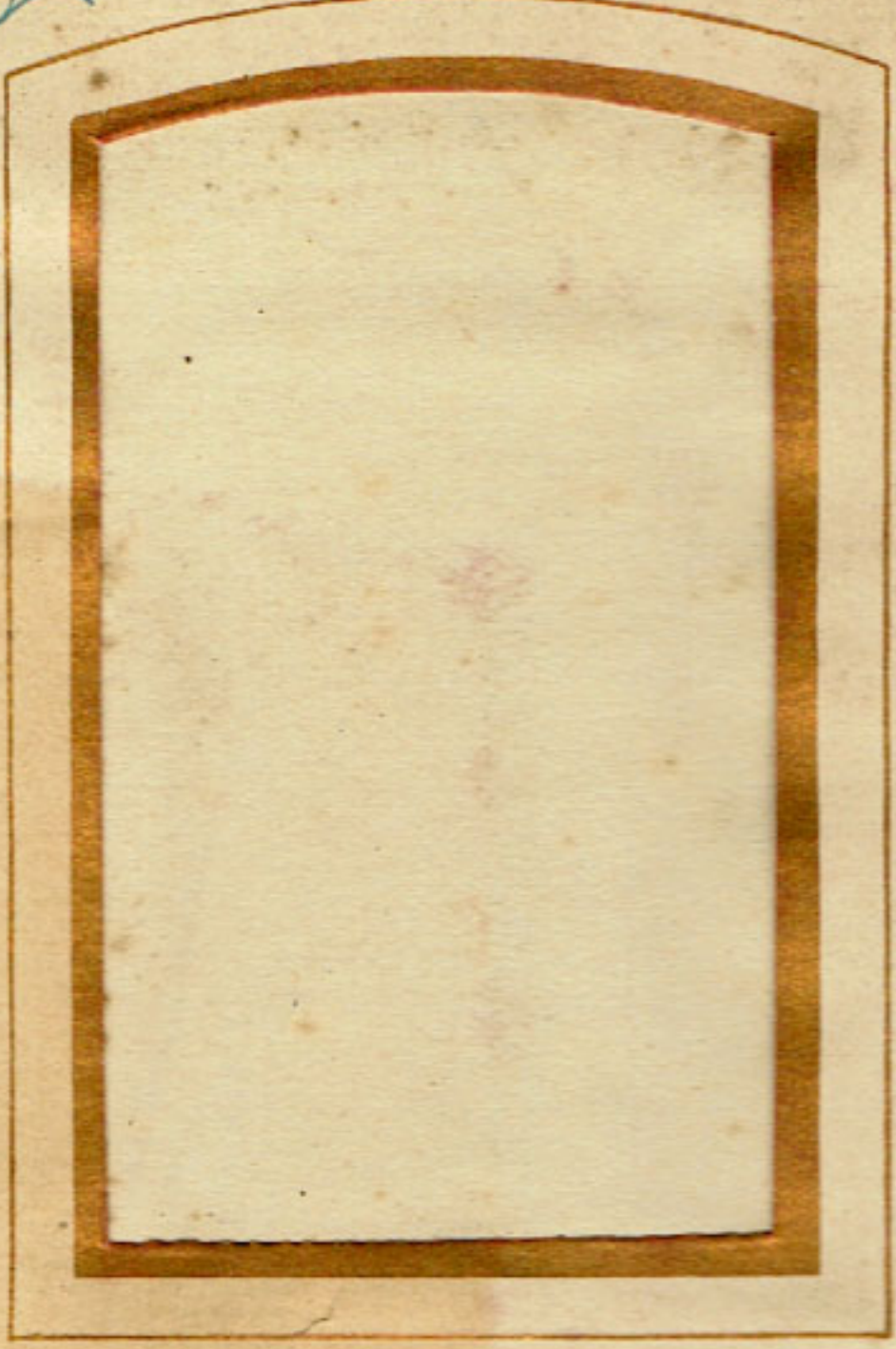
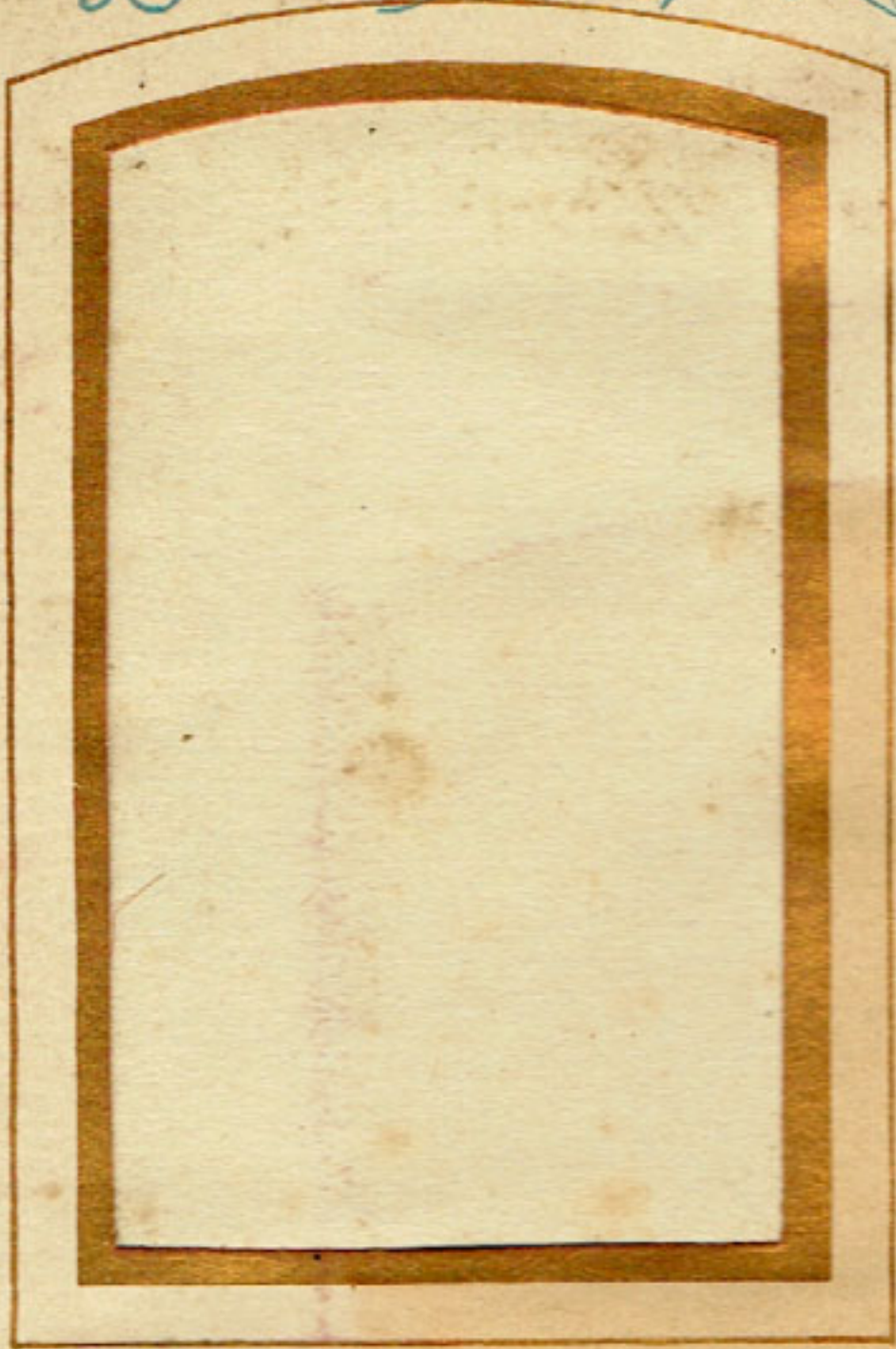
FAMILY PORTRAITS



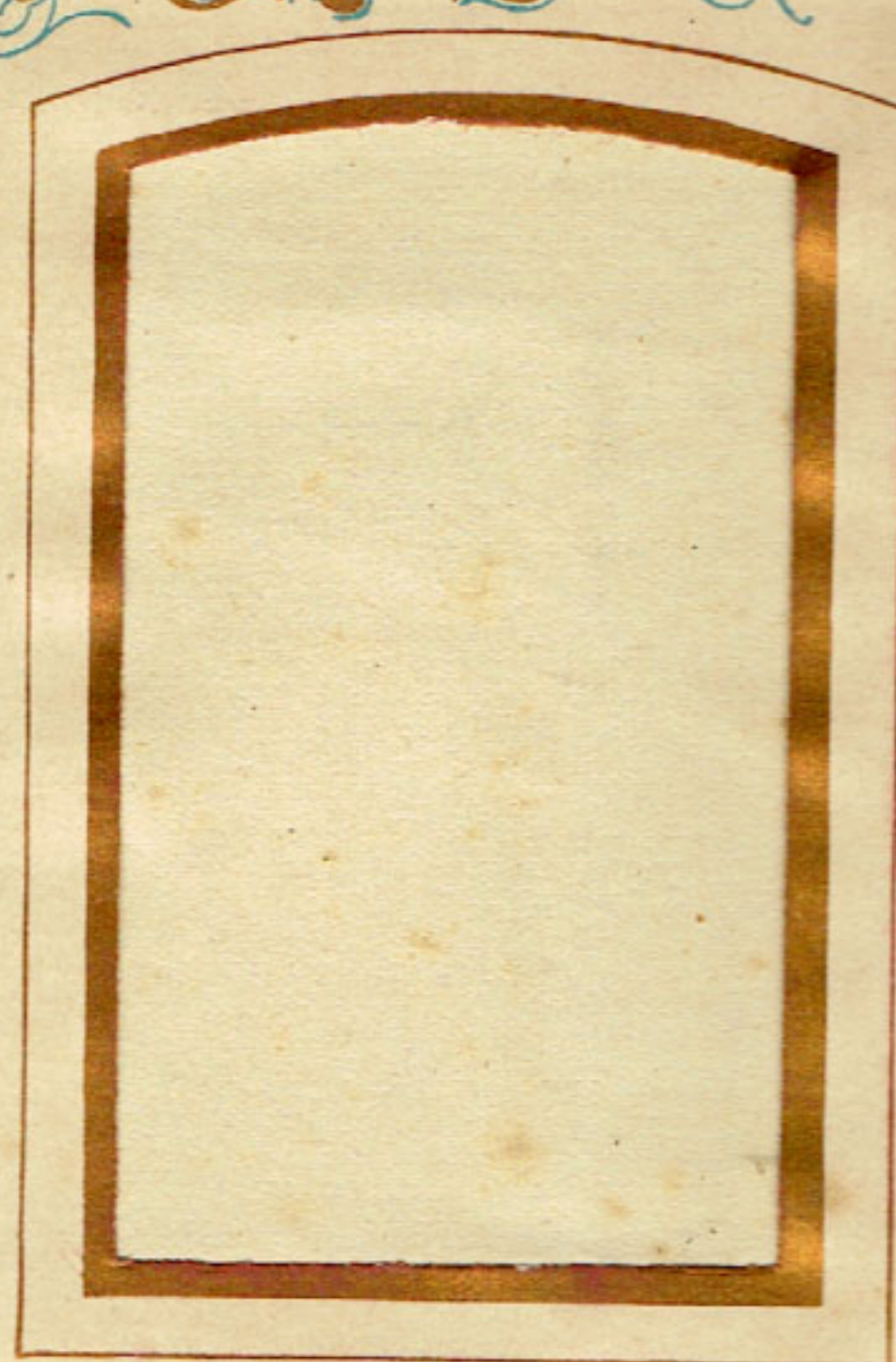
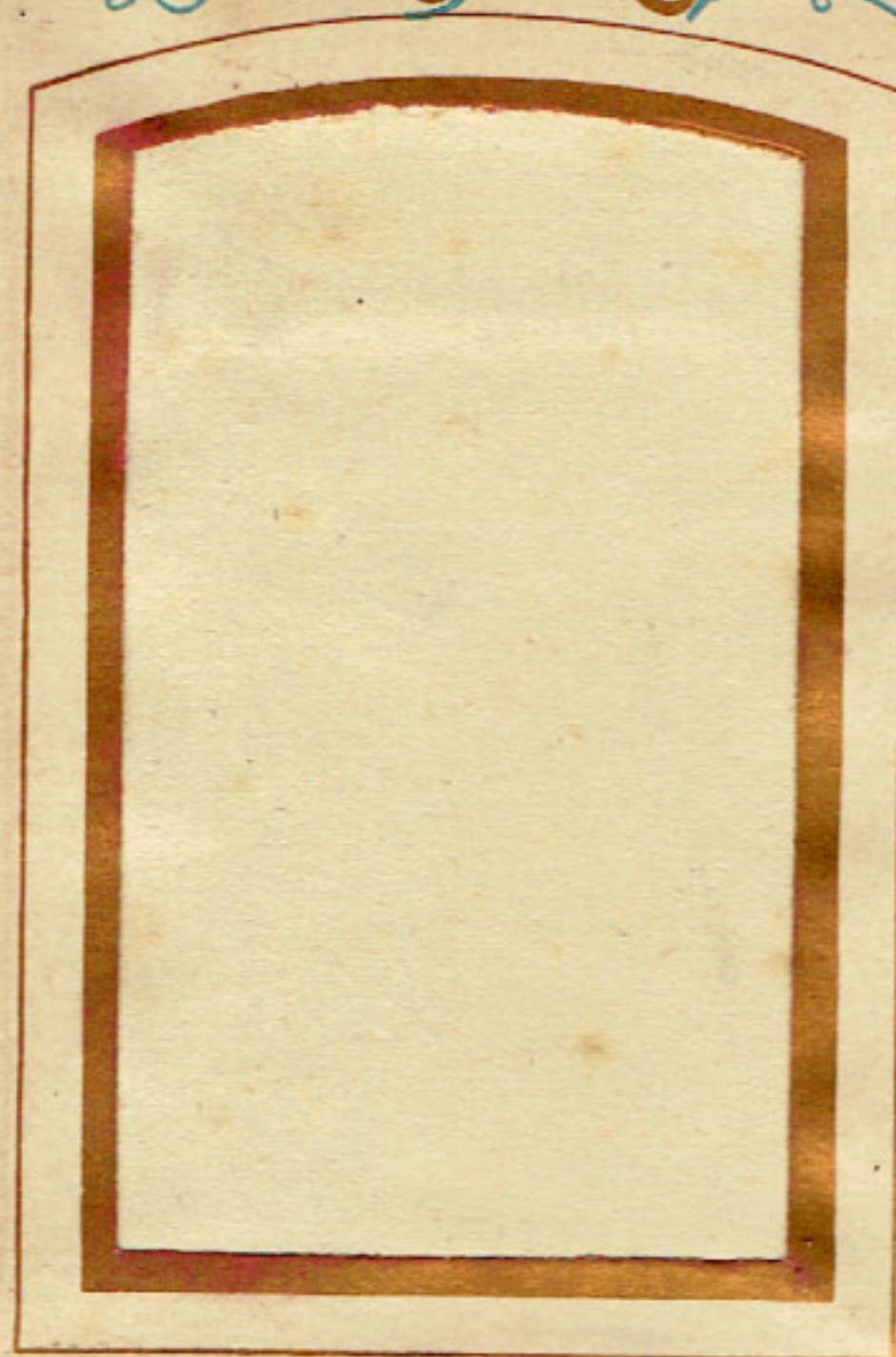
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